# A COLLECTION OF ENGLISH EXERCISES;

TRANSLATED FROM

THE WRITINGS OF CICERO ONLY,

FOR

SCHOOL-BOYS TO RE-TRANSLATE INTO LATIN;

AND

ADAPTED TO THE PRINCIPAL RULES

IN THE COMPENDIUM OF

ERASMUS's SYNTAX.

THE THIRD EDITION,

CORRECTED, AND GREATLY ENLARGED BY THE AUTHOR:

TO WHICH ARE ADDED,

SOME RULES FOR ADAPTING THE ENGLISH IDIOM TO THE LAITN.

BY WILLIAM ELLIS, A.M.

AND MASTER OF THE GRAMMAR SCHOOL AT ALFORD, IN LINCOLNSHIRE.

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*At* ALFORD, *in* LINCOLNSHIRE,

YOUTH are carefully boarded and qualified for the Univerſity, by W. ELLIS, A. M. for Twenty Guineas a Year, and Three Guineas Entrance.

# PREFACE.

THE first object that is propoſed by teaching boys to *make* Latin, is that they may get a readier, and more perfect knowledge of the various terminations of the Nouns and Verbs, and of the rules of Syntax, than they could have acquired by conſtruing and parſing only: To facilitate this end many Exerciſe Books have been publiſhed; in ſome of them the Phraſes have been arbitrarily drawn up in Engliſh by their makers, and the Latin words put down according to the beſt of their judgment; in others, indeed, the Examples have been taken from Roman authors, but without any particular regard to their being of the beſt authority or not, as nothing elſe ſeems to have been attended to, but that they ſhould illuſtrate the Rules they ſtand under.

Such collections are certainly very neceſſary to enable boys to underſtand their Grammar well; but let them not be ſuppoſed to be of any farther uſe, or ſufficient for another purpoſe which ſhould by no means be neglected, that is, to enable the Scholar to write, in time, the language of ancient Rome, which cannot be thus acquired; ſo far from it, that ſhould a boy go through a certain Exerciſe Book, which I could name, and be able to tranſlate any part of it with ſtrict conformity to the Rules of Syntax, inſtead of having gained this accompliſh-

ment, he would be habituated to a certain jargon which he would with difficulty get rid of afterwards; not to mention the disadvantage of imbibing the first notions of the English tongue from a work the most contemptible, for its vulgarity both of language and sentiments, that can well be met with. Nor is it certain that any one writes a good Latin style, even if he can produce classical authority for all the words or phrases he may employ; for these may be selected from writers who use so different a mode of expression from each other, that although when taken separately, their works may have their peculiar beauty, or at least peculiar propriety, and sameness; yet when blended together, their phraseology may make the most absurd mixture possible: For what would an Englishman think of a composition in his own language, made up of phrases from Bacon and Bolingbroke, Milton's prose writings, and Hume; and yet I cannot see how a similar mixture of styles, and incongruity of expression can be avoided by any one, who composes in a language which is no longer spoke, without he fixes upon some one of the best writers remaining in it, as his model; for there is a Roman cast of thought, and a Roman mode of expression, which can never be acquired but by early imitation.

And if one author is to be selected, no one can hesitate whom to prefer; it ought to be CICERO, not only from his intrinsic excellence, but because the subjects which he treats of, comprehend all those which our youth are employed on, both at School and the University; and indeed I hardly know any occasion on which a modern can have to write Latin, wherein Cicero may not be his

guide; since for Epistolary Correspondence, Philosophical Treatises, and Public Orations, he stands forth an unrivalled pattern, and will supply a copious choice of words on these topics to the most cultivated genius. Nor is what I advance any thing new; for the opinion of Cicero being the proper model on which a Latin style should be formed, was very general at the revival of letters. It is true that some scholars at that time made themselves ridiculous by a fastidious abhorrence of any word or phrase which was not used by him, even on subjects on which his writings could not possibly furnish them with any, the doctrines of Christianity; and for this they were heartily laughed at by Erasmus; but it was not for imitating Cicero where it was proper, but for attempting it when it was impossible, that they fell under the lash of his satyre; for no one was fonder of his works than that great man; no one thought higher of his genius, or regretted more that he could not copy his language. It was indeed the abuse of his style only that could be liable to censure; for the Italians of that age, when they employed it on proper subjects, shewed that they had acquired the language of their great ancestors, and wrote in a manner truly Roman, and far different from the generality of those who have since chose to follow any other model, or rather no model at all, and whose writings, though many of them were in other respects excellent scholars, consist of the strangest jumble of something that cannot properly be called any language at all, made up of scraps of different authors, of different ages, verse, or prose, serious, or comic, as their phrase book or memory

happened to ſuggeſt them. Nor was it the Italians only who profeſſed to copy Cicero, and by that means acquired an elegant Latin ſtyle; our own countryman, Aſcham, was particularly eminent for this accompliſhment, and has in his School-maſter given excellent directions how this imitation, which I am here recommending, may be put in practice. It has never been doubted whether his rules are ſufficient for the purpoſe they were intended for; but it has been ſaid that they are too difficult for Boys to follow, at leaſt in public Schools, and ſo early as he would have them. But might there not be ſomething introductory to that excellent book, his School-maſter drawn up? Might there not be an imitation of Cicero introduced on a more confined plan, and in a manner more ſuitable to the capacities of children to begin with; in which the ſcholar ſhould be taught at firſt, to make the ſhorteſt and the ſimpleſt ſentence in the language that Tully wrote, and have his Latin words not to recollect from his memory, or ſelect from his Dictionary, but placed before him ſo that he could not err in a bad choice; and where the Engliſh, though not barbarous, ſhould correſpond with the Latin nearly word for word, whilſt he ſhould be led by degrees to mark how the different parts of ſpeech anſwer in each language, and acquire the inverted order of the Latin tongue? It is to facilitate this very uſeful end that the following Exerciſes are preſented with the greateſt deference to the public. It has been the author's care to make them as eaſy at the beginning as any of the preſent Exerciſe Books, and to conduct the Scholar, ſtep by ſtep, to a familiar acquaintance with Cicero's mode of writing, and a habit of compoſing in pure Latin.

They are divided into three parts: The first contains some introductory Sentences, as Examples to the more general Rules, which are given in English; and, in these, care has been taken, that the Example should not require the knowledge of any Rule, which the Scholar has not been instructed in; if a few instances should be found where this attention has not been given, it is hoped the candid Master will excuse it. To this first part, the Conjugations, and Preter perfect Tenses of the Verbs, the Genitive Cases, Declensions, and Genders of the Substantives, and the Terminations of the Adjectives are added, in the usual manner; an assistance which it was thought would be rather prejudicial than useful if continued farther, except in some particular cases. The second part contains the principal Rules of Erasmus's Compendium, with short Examples to them, the Latin words to which correspond in their arrangement to the English, with an intention that the Scholar should, under his Master's direction, endeavour, by degrees, to place them in the Latin order. In the third part, where some of the Examples are of considerable length, the Latin words stand exactly as they do in Tully; and though the Scholar may at first meet with some little difficulty in finding out how they correspond with each other in the English and Latin, yet he will find this a much easier task than it would have been for him to have arranged every word as it is in the original, had he been left to the guidance of his own judgement or ear.

There is added a Translation of the *De Amicitia*, by way of Praxis; but as the Bookseller apprehends

it may not be so generally wanted as the other parts of the work, and must enhance the price of the book, the Exercises will be sold separate. As this is calculated for Lads to re-translate into Latin, it has been rendered as literal as the genius of the two languages would admit of: The author therefore hopes, that it will be considered that no elegance of expression could possibly be studyed, but on the contrary a severe brevity, and Latin shade of style, and that it was not drawn up with an expectation that it will afford any amusement to the English reader, to whom he would recommend the very elegant Paraphrase of Mr. Melmoth of the same work; and hopes that no invidious comparison will be made between two Translations which were intended for such very different purposes.

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This work having been so favourably received by the Public, as to have already passed through two very numerous impressions, I have thought it my duty to revise and correct it. I have also added several examples, particularly in the longer Exercises; and may I be permitted to say, that, through the whole, I have endeavoured to select such disinterested, moral, and religious precepts, as may inspire the rising generation with virtuous principles, for though I shall receive great satisfaction, in thinking that I have been serviceable in making good Scholars, I shall receive much greater if I have contributed to make good Men.

WILLIAM ELLIS.

ALFORD, April 20, 1797.

# COLLECTION

OF

# ENGLISH EXERCISES.

Introductory Sentences, as Examples to the moſt General Rules.

## RULE I.

*THE Word which anſwers to the Queſtion* Who, *or* What, *is the Nominative Caſe to the Verb.*
*The Verb is to be made of the ſame number, and Perſon, as its Nominative Caſe.*

I read, lego, 3.
Thou thinkeſt, cogito, 1.
He hears, audio, 4.
We hinder, prohibeo, 2.
Ye ſuppoſe, puto, 1.
They defend, defendo, 3.

I did obtain, obtineo, 2.
Thou didſt underſtand, intelligo, 3.
He did judge, judico, 1.
We did direct, præſcribo, 3.
Ye did come, venio, 4.
They did ſee, video, 2.

I have fought, quæro, *ſivi*, 3.
Thou haſt found, invenio, *veni*, 4.
He has departed, diſcedo, *eſſi*, 3.
We have aſſiſted, ſuccurro, *i*, 3.
Ye have feared, metuo, *i*, 3.
They have conſidered, conſidero, *avi*, 1.

I had choſe, deligo, *legi*, 3.
Thou hadſt gone, eo, *ivi*, 4.
He had diſputed, contendo, *i*, 3.

We had triumphed, triumpho, *avi*, 1.
Ye had called back, revoco, *avi*, 1.
They had done, ago, *egi*, 3.

I shall leave, relinquo, *iqui*, 3.
Thou wilt build, ædifico, *avi*, 1.
He shall compare, comparo, *avi*, 1.
We will send, mitto, *isi*, 3.
Ye will pretend, fimulo, *avi*, 1.
They will carry, porto, *avi*, 1.

See thou, video, *di*, 2.
Let him call to, appello, *avi*, 1.
Let us accept, accipio, *epi*, 3.
Ask ye, rogo, *avi*, 1.
Let them bind, vincio, *xi*, 4.

I can support, fuftineo, *ui*, 2.
Thou mayeft receive, accipio, *epi*, 3.
He may require, exigo, *egi*, 3.
We may know, fcio, *ivi*, 4.
Ye may redeem, redimo, emi, 3.
They can recover, recupero, *avi*, 1.

I might blame, obtrecto, *avi*, 1.
Thou wouldeft run away, profugio, *ere*, 3.
He could effect, efficio, *eci*, 3.
We might obey, obedio, *ivi*, 4.
Ye fhould compell, cogo, *coegi*, 3.
They might deliver, trado, *tradidi*, 3.

I might have lived, vivo, *vixi*, 3.
Thou mighteft have thought, exiftimo, *avi*, 1.
He might have fought, confligo, *ixi*, 3.
We might have defired, concupifco, *ivi*, 3.
Ye might have declared, declaro, *avi*, 1.
They might have forefeen, provideo, *di*, 2.

I might have had defended, defendo, *di*, 3.
Thou mighteft have had told, narro, *avi*, 1.
He might have had doubted, dubito, *avi*, 1.
We might have had wept, fleo, *flevi*, 2.
Ye might have had agreed, affentio, *fi*, 4.
They might have had placed, pono, *poſui*, 3.

I may hope hereafter, fpero, *avi*, 1.
Thou mayeft wifh hereafter, opto, *avi*, 1.
He may refute hereafter, refuto, *avi*, 1.

We may conquer hereafter, vinco, *ici*, 3.
Ye may receive hereafter, acquiro, *quisivi*, 3.
They may obtain hereafter, impetro, *avi*, 1.

I am plundered, diripior, *direptus sum*, 3.
Thou art led out, educor, *eductus sum*, 3.
He is appointed, constituor, *constitutus sum*, 3.
We are hindered, impedior, *impeditus sum*, 4.
Ye are taken, capior, *captus sum*, 3.
They are governed, regor, *rectus sum*, 3.

I was carried, deportor, *deportatus sum*, 1.
Thou wast sent, mittor, *missus sum*, 3.
He was appointed, constituor, *constitutus sum*, 3.
We were acquitted, solvor, *solutus sum*, 3.
Ye were overcome, superor, *superatus sum*, 1.
They were fortified, munior, *munitus sum*, 4.

I have been trusted, credor, *creditus sum*, 3.
Thou hast been found, invenior, *inventus sum*, 3.
He has been reconciled, concilior, *conciliatus sum*, 1.
We have been divided, dividor, *divisus sum*, 3.
Ye have been pluck't up, evellor, *evulsus sum*, 3.
They have been required, postulor, *postulatus sum*, 1.

I had been lost, amittor, *amissus sum*, 3.
Thou hadst been corrupted, corrumpor, *corruptus sum*, 3.
He had been condemned, condemno, *condemnatus sum*, 1.
We had been shown, ostendor, *ostensus sum*, 3.
Ye had been adorned, ornor, *ornatus sum*, 1.
They had been increased, augeor, *auctus sum*, 2.

I shall be found, reperior, *repertus sum*, 4.
Thou shalt be despised, spernor, *spretus sum*, 3.
He shall be educated, educor, *educatus sum*, 1.
We shall be hanged, suspendor, *suspendus sum*, 3.
Ye will be sent for, accersor, *accersitus sum*, 4.
They will be taught, doceor, *doctus sum*, 2.

Be thou despised, contemnor, *contemptus sum*, 3.
Let him be avoided, fugior, *fugitus sum*, 3.
Let us be bought, emor, *emptus sum*, 3.
Be ye disturbed, perturbor, *perturbatus sum*, 1.
Let them be pressed, premor, *pressus sum*, 3.

I may be defended, defendor, *defensus sum*, 3.
Thou mayeſt be hid, abdor, *abditus sum*, 3.
He may be lifted up, eriger, *erectus sum*, 3.
We may be thought, putor, *putatus sum*, 1.
Ye may be omitted, omittor, *omissus sum*, 3.
They can be anſwered, reſpondeor, *reſponſus sum*, 3.

I might be approved, approbor, *approbatus sum*, 1.
Thou mighteſt be called, appellor, *appellatus sum*, 1.
He might be lamented, deploror, *deploratus sum*, 1.
We might be denied, negor, *negatus sum*, 1.
Ye might be believed, credor, *creditus sum*, 3.
They might be prepared, paror, *paratus sum*, 1.

I might have been invited, inviter, *invitatus sum*, 1.
Thou ſhouldeſt have been changed, mutor, *mutatus sum*, 1.
He could have been ſeparated, ſejungor, *ſejunctus sum*, 3.
We might have been ſworn, juror, *juratus sum*, 1.
Ye could have been choſe, eligor, *electus sum*, 3.
They could have been praiſed, laudor, *laudatus sum*, 1.

I might had been laughed at, derideor, *derisus sum*, 2.
Thou mighteſt had been vexed, vexor, *vexatus sum*, 1.
He might had been cut off, reſcindor, *reſciſus sum*, 3.
We might had been marked, notor, *notatus sum*, 1.
Ye might had been forbid, vetor, *vetitus sum*, 1 & 3, *ui*, *et avi*, 1.
They might had been killed, interficior, *interfectus sum*, 3.

I ſhall be diſturbed hereafter, conturbor, *conturbatus sum*, 1.
Thou ſhalt be loved hereafter, diligor, *dilectus sum*, 3.
He ſhall be appointed hereafter, conſtituor, *conſtitutus sum*, 3.
We ſhall be taken care of hereafter, curor, *curatus sum*, 1.
Ye ſhall be deceived hereafter, fallor, *falſus sum*, 3.
They ſhall be left hereafter, relinquor, *relictus sum*, 3.

The condition pleaſes, conditio, *onis*, 3. *f.* placeo, *ui*, 2.
Who has ſpoke? quis, *qua*, *quid*, dico, *ixi*, 3.
The cauſe might be referred, cauſa, *æ*, 1 *f.* deferor, *latus*, *irr.*

Men may underſtand, homo, *is*, 3. intelligo, *exi*, 3.
Death has taken away, mors, *tis*, 3 *f.* eripio, *ui*, 3.
Men lye, homo, *inis*, 3. mentior, *itus ſum*, 4 *dep.*
Nature requires, natura, *æ*, 1 *f.* postulo, *a vi*, 1.
A power is permitted, potestas, *atis*. 3 *f.* permittor *permissus ſum*, 3.
The citizens may receive, civis, *is*, 3 *c.* recipio, *epi*, 3.
The miſtake will be removed, error, *oris*, 3 *m.* tollor, *irr.* 3.
The law permits, lex, *egis*, 3 *f.* permitto, *isi*, 3.
Pompey feared, Pompeius, *i*, 2 *m.* timeo, *ui*, 2.
The law is eſtabliſhed, lex, *egis*. 3 *f.* conſtituor, *conſtitutus ſum*, 3.
The money may be received, pecunia, *æ*, 1 *f.* recipior, *receptus ſum*, 3.
They ſhould be named, is, *ea*, *id*. nominor, *nominatus ſum*, 1.
Honour commands, honor, *oris*, 3 *m.* jubeo, *ssi*, 2.
Rome delights, Roma, *æ*, 1. delecto, *avi*, 1.
Carthage was deſtroyed, Carthago, *inis*, 3. deleor, *deletus ſum*, 2.
The gates are open, porta, *æ*, 1 *f.* pateo, *ui*, 2 *neut.*
The kings threaten, rex, *egis*, 3 *m.* imminuo, *ui*, 2.
Let the wicked retire, impius, *a*, *um*, ſecedo, *eſſi*, 3.
A ſupplication was decreed, ſupplicatio, *onis*, 3 *f.* decernor, *decretus ſum*, 3.
I held my tongue, ego, *pron.* taceo, *ui*, 2.
Money was laid out, pecunia, *æ*, 1 *f.* erogor, *erogatus ſum*, 1.
Let the reſt come forth, cæter, *a*, *um*, prodeo, *ivi*, 4.
The houſe was burnt, domus, *f.* 2 & 4. ardeo, *ſi*, 2. *neut.*
An opportunity is waited for, occaſio, *onis*, 3 *f.* captor, *captatus ſum*, 1.
Virtue is required, virtus, *utis*, 3 *f.* requiror, *requiſitus ſum*, 3.
The fault ariſes, crimen, *inis*, 3 *n.* exorior, *ortus ſum*, 3 *dep.*
The ſenate has been convened, ſenatus, *us*, 4 *m.* convocor, *convocatus ſum*, 1.
Reaſon is taken away, ratio, *onis*, 3 *f.* tollor, *ſublatus ſum*, *irr.*
Phyſicians are deceived, medicus, *i*, 2 *m.* fallor, *falſus ſum*, 3.
Death is avoided, mors, *ortis*, 3 *f.* fugior, *fugitus ſum*, 3.

Life is fought for, vita, æ, 1 *f.* expetor, *expetitus sum*, 3.
Galba applies, Galba, æ, 1 *m.* prenso, *avi*, 1.
Friends are found, amicus, *i*, 2 *m.* invenior, *inventus sum*, 4.
Pompey denied, Pompeius, *i*, 2 *m.* nego, *avi*, 1.
I have been disturbed, ego, *pron.* perturbo, *perturbatus sum*, 1.
Ambition endeavours, Ambitio, *onis*, 3 *f.* nitor, 3 *dep.*
He would dispute, ille, *pron.* contendo, *i*, 3.
Cæcilius would demonstrate, Cæcilius, *i*, 2 *m*, demonstro, *avi*, 1.
They might support, ille, *pron.* sustineo, *ui*, 2.
I have wrote, ego, *pron.* scribo, *ipsi*, 3.
Sallust has experienced, Sallustius, *i*, 2 *m.* experior, *expertus sum*, 4 *dep.*
We have been put off, ego, *pron.* rejicior, *rejectus sum*, 1.
Deducæus has admonished, Deducæus, *i*, 2 *m.* admoneo, *ui*, 2.
I did propose, ego, *pron.* cogito, *avi*, 1.
Caieta shall be adorned, Caieta, æ, 1 *f.* ornor, *ornatus sum*, 1.
The books might be preserved, liber, *i*, 2 *m.* conservor, *conservatus sum*, 1.
Crassus has despised, Crassus, *i*, 2 *m.* contemno, *psi*, 3.
The games are approved of, ludus, *i*, 2 *m.* accipior, *acceptus sum*, 3.
The women lye down, mulier, *eris*, 3 *f.* accumbo, *ui*, 3.
Terentia will persuade, Terentia, æ, 1 *f.* persuadeo, *si*, 2.
See thou, tu, *pron.* video, *i*, 2.
The father has sent, pater, *is*, 3 *m.* mitto, *isi*, 3.
We are delighted, ego, *pron.* delector, *delectatus sum*.
The library might be completed, bibliotheca, æ, 1 *f.* conficior, *confectus sum*, 3.
The sister is beloved, soror, *oris*, 3 *f.* diligor, *dilectus sum*, 3.
The man has found, vir, *i*, 2 m. reperio, *peri*, 4.
The boy will hinder, puer, *i*, 2 *m.* prohibeo, *ui*, 2.
I have been alarmed, ego, *pron.* commoveor, *commotus sum*, 2.
Sositheus died, Sositheus, *i*, 2 *m.* decedo, *essi*, 3.
The letters speak, epistola, æ, 1 *f.* loquor, *locutus sum*, 3 *dep.*
The consuls have disagreed, consul, *ulis*, 3 *m.* dissideo, *edi*, 2.
A rejection might be accomplished, rejectio, *onis*, 3 *f.* fio, *factus sum*, *irr.*

The men sat down, homo, *inis*, 3 *c.* sedeo, *i*, 2.
The business was referred, res, *ei*, 5 *f.* referor, *relatus sum*, *irr.*
The tablets might be carried about, tabula, *æ*, 1 *f.* circumferor, *circumlatus sum*, *irr.*
The affair is determined, res *ei*, 5 *f.* decerno, *crevi*, 3.
Dishonesty triumphs, improbitas, *atis*, 3 *f.* exulto, *avi*, 1.
Wickedness boasts, nequitia, *æ*, 1 *f.* glorior, *atus sum*, 1 *dep.*
Religion has been overthrown, religio, *onis*, 3 *f.* concido, *i*, 3 *neut.*

## RULE II.

ADJECTIVES, PRONOUNS, *and* PARTICIPLES *are to be made of the same Case, Gender, and Number as the Substantives, with which they agree, and therefore in all those Tenses in the passive voice, which are compounded of the Participle and the Verb sum, the Participle must be made of the same Gender and Number as the Nominative Case.*

A great man had answered.
A free people desired.
One disgrace remains.
A hateful war is at hand.
That Law commands.
The other ranks have been freed.
The most noblemen have come.
The greatest labour is added.
A great error prevails.
Your liberty is taken away.

A fearful man obey'd.
No deceit is produced.
The most impudent man is chosen.
No private letters are produced.

The most talkative man has been struck dumb.
Human councils have failed.
They alone remain.
The uncultivated way may be left.
No luxury will be found.
Our whole army has been destroyed.

A wonderful accident has happened.
All that assent falls off.

The careful husbandman sows.

## RULE III.

A VERB TRANSITIVE *requires the Noun following it to be put in the Accusative Case.*

I name no one.

Magnus, *a, um.* vir, *iri,* 2 *m.* respondeo, *i,* 2.
Liber, *era, erum.* populus, *i.* 2. *m.* desidero, *avi,* 1.
Unus, *a, um.* dedecus, *oris,* 3 *n.* resto, *as, iti,* 1.
Exitiosus, *a, um.* bellum, *i,* 2 *n.* impendeo, *i,* 2. *Neut*
Is, *ea, id, pron.* lex, *legis,* 3 *f.* jubeo, *ussi,* 2.
Ceter, *a um, adj.* ortus, *us,* 3 *m.* liberor, *atus sum,* 1.
Nobilis, *e, adj.* homo, *inis,* 3 *m.* venio, *i,* 4.
Magnus, *a, um.* labor, *oris,* 3 *m.* accedo, *essi,* 3 *neut.*
Magnus, *a, um.* error, *oris,* 3 *m.* versor, *atus sum,* 1 *dep.*
Veiter, *a, um, pron.* libertas, *atis,* 3 *f.* tollor, *sublatus sum, irr.*
Timidus, *a um.* vir, *iri,* 2 *m.* pareo, *ui,* 2 *neut.*
Nullus, *a, um.* fraus, *dis,* 3 *f.* proferor, *prolatus sum, irr.*
Homo, *inis.* 3 *c.* impudens, *impudentissimus,* deligo, *egi,*
Nullus, *a, um.* privatus, *a, um.* Epistola, *æ,* 1 *f.* profero, *irr.*
Homo loquax, *acissimus, a, um.* obmutesco, *ui,* 3 *n.*
Humanus, *a, um.* concilium *i,* 2 *n.* cado, *cecidi,* 3.
Ille, *a, ud.* solus, *a, um.* permaneo, *ansi,* 3.
Incultus, *a, um.* via, *æ,* 1 *f.* relinquo, *iqui,* 3.
Nullus *a, um.* luxuries, *ei,* 5 *f.* repello, *repertus sum,* 4.
Noster, *a, um,* omnis, *e, adj.* Exercitus, *us,* 4 *m.* intereo, *ii,* 4 *neut.*
Mirificus, *a, um.* casus, *us,* 4 *m.* evenio, *i,* 4.
Omnis, *e, adj.* ille, *a, ud.* assensus, *us,* 4 *m.* elabor, *elapsus sum,* 3 *dep.*
Diligens, *entis, adj.* Agricola, *æ.* 1 *m.* fero, *ui,* 3.

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Ego, *pron.* nomino, *avi,* 1. nemo, *inis,* 3 *c.*

One man has freed us.
He left a marriageable daughter.
Madneſs overcame reaſon.
The brother left an heir.
Obſerve ye the event.
He leaves no building.
Capua corrupted Hannibal himſelf.

How long will that, your madneſs, play upon me alſo?

I have found out all theſe things.
All your citizens fear you.
Take ye care of your wives.

One day omitted often diſturbs the whole.

A wiſe prætor avoids offence.

All the nobles know theſe things, our own countrymen know them, the little merchants know them.

The mother produces a letter.
No one accuſed, no one named Sulla.

You have rejected all equity.
Nor do I now blame your intention.

The true diſpute is this.
Your tears hinder me.

The other perſon has deceived many.

A learned man commended the philoſophers.

The ſenate openly undertook my cauſe.

All perſons avoid your diſcourſe.
He did not carry his own tribe.
They appointed yearly magiſtrates.
Our countrymen always thought theſe, daring, wicked, dangerous citizens.

Vir, *iri*, 2 *m.* unus, *a*, *um.* libero, *avi*, 1. Ego, *pron.*
Relinquo, *iqui*, 3. filia, *æ*, 1 *f.* nubilis, *e*, *adj.*
Amentia, *æ*, 1 *f.* vinco, *ici*, 3. ratio, *onis*, 3 *f.*
Frater, *is*, 3 *m.* relinquo, *iqui*, 3. hæres, *edis*, 3.
Attendo, *i*, 3. exitus, *us*, 4 *m.*
Relinquo, *iqui*, nullus, *a*, *um*, ædificium, *i*, 2 *n.*
Capua, *æ*, 1 *f.* corrumpo, *upi*, 3. Hannibal, *alis*, 3 *m.*
ipſe, *pron.*
Quamdiu, *adv.* furor, *oris*, 3 *m.* iſte, *a*, *ud*, *pron.*
tuus, *a*, *um*, *pron.* ludo, *ſi*, 3. Ego, *pron.* etiam, *adv.*
Ego, *pron.* comperio, *i*, 4. hic, *pron. art.* omnis, *e.*
Omnis, *e*, civis, *is*, 3 *c.* metuo, *ui*, 3. tu, *pron.*
Tu, *pron.* curo, *avi*, 1. conjux, *ugis*, 3 *f.* veſter, *a*, *um.*
Unus, *a*, *um*, *adj.* dies, *ei*, 5 *m.* intermiſſus, *a*, *um.*
ſæpe, *adv.* perturbo, *avi*, 1. totus, *a*, *um*, *adj.*
Prætor, *oris*, 3 *m.* ſapiens, *entis*, *adj.* vito, *avi*, 1. offenſio, *onis*, 3 *f.*
Omnis, *e*, *adj.* nobilis, *e*, *adj.* ſcio, *ivi*, 4. hic, *hæc*, *hoc*, noſter, *a*, *um*, *pron.* homo, *inis*, 3 *c.* ſcio, *ivi*, 4. mediocris, *e*, *adj.* negociator, *oris*, 3 *m.* ſcio.
Mater, *is*, 3 *f.* profero, *protuli*, *irr.* Epiſtola, *æ*, 1 *f.*
Nemo, *inis*, 3 *c.* inſimulo, *avi*, 1. Nemo, nomino, *avi*, Sulla, *æ*, 1 *m.*
Rejicio, *eci*, 3. equitas, *atis*, 3 *f.* omnis, *e.*
Neque, *adv.* nunc, *adv.* reprehendo, *i*, 3. conſilium, *i*, 2 *n.* tuus, *a*, *um*, *pron.*
Contentio, *onis*, 3 *f.* verus, *a*, *um*, *adj.* ſum, hic.
Lachryma, *æ*, 1 *f.* tuus, *a*, *um.* impedio, *ivi*, 4. ego, *pron.*
Homo, *inis*, 3 *c.* alter, *a*, *um.* fallo, *fefelli*, 3. multus, *a*, *um.*
Homo, *inis*, 3 *c.* doctus, laudo, *avi*, 1. philoſophus, *i*, 2 *m.*
Senatus, *us*, 4 *m.* palam, *adv.* ſuſcipio, *epi*, 3. cauſa, *æ*, 1 *f.* meus, *a*, *um.*
Omnis, *e.* fugio, *i*, 3. ſermo, *onis*, 3 *m.* tuus, *a*, *um.*
Non, *adv.* fero, *tuli*, *irr.* tribus, *us*, 4 *f.* ſuus, *a*, *um.*
Creo, *avi*, 1. Magiſtratus, *us*, 4 *m.* annuus, *a*, *um.*
Homo, *inis*, 3 *c.* noſter, *a*, *um.* ſemper, *adv.* puto, *avi*, hic, audax, *acis*, *adj.* malus, *a*, *um.* perniciosus, *a*, *um.* civis, *is*, 3 *c.*

I will name no woman.
Men may blame my advice.

This new form frightens the eyes.

One consolation supports me.

What witness has called upon Posthumius.

She does not fear your silent thoughts.

Pompey very greatly approved my consulship.

That angry man desires your blood.

Your ancestors conquered all Italy.

Our ancestors took up arms.

Hear those good men.
The Roman people possess Macedonia.

Trebonius suffered great pain.

This thing consoles me.
I received your pleasing letters.

I love the man greatly.
All these things will have a better end.

I acquire my dignity.
I have read your speech,
You never had more farms.

Cæsar approved of this my conduct.

We have lost a very worthy citizen.
We have many probable things.
Your expectation does not disturb me.

You indeed allege a probable reason.

You will easily avoid hatred.
The Sirens invite Ulysses.
Fortune favours the bold.

Nomino, *avi*, 1. fæmina, *æ*, 1 *f.* nullus, *a*, *um.*
Homo, *inis*, 3 *c.* reprehendo, *di*, 3. concilium, *i*, 2 *n.* meus, *a*, *um.*
Hic, *hæc*, *hoc*, novus, *a*, *um.* forma, *æ*, 1 *f.* terreo, *ui*, 2. oculus, *i*, 2 *m.*
Consolatio, *onis*, 3 *f.* unus, *a*, *um.* sustento, *avi*, 1. ego, *pron.*
Quis, *quæ*, *quid.* testis, *is*, 3 *c.* invoco, *avi*, 1. Posthumius, *i*, 2 *m.*
Non, *adv.* timesco, *ui*, 3, cogitatio, *onis*, 3 *f.* vester, *a*, *um.* tacitus, *a*, *um.*
Pompeius, *i*, 2 *m.* maxime, *adv.* probo, *avi.* consulatus, *us*, 4 *m.* meus, *a*, *um.*
Homo, *inis*, 3 *c.* iratus, *a*, *um.* ille, *a*, *ud*, *pron.* concupisco, *ivi*, 3. sanguis, *inis*, 3 *m.* vester, *a*, *um.*
Majores, 3 *pl. m.* vester, *a*, *um.* vinco, *ici*, 3. Italia, *æ*, 1 *f.* universus, *a*, *um.*
Majores, 3 *pl. m.* noster, *a*, *um.* capio, *cepi*, 3. arma, *orum.* 2 *neut. plur.*
Audio, *ivi*, 4. vir, *iri*, 2 *m.* bonus, *a*, *um.* iste, *a*, *ud.*
Populus, *i*, 2 *m.* Romanus, *a*, *um.* teneo, *ui*, 2. Macedonia, *æ*, 1 *f.*
Trebonius, *i*, 2 *m.* perfero, *tuli*, *irr.* dolor, *oris*, 3 *m.* magnus, *a*, *um.*
Res, *ei*, 5 *f.* ille, *a*, *ud.* consolor, *atus*, sum, 1 *dep.* ego.
Accipio, *epi*, 3. literæ, *arum*, 1 *f. pl.* tuus, *a*, *um.* suavis, *e.*
Diligo, *exi*, 3. homo, *inis*, 3 *c.* valde, *adv.*
Hic, omnis, *e*, habeo, *ui*, 2. exitus, *us*, 4 *m.* melior, *oris*, *adj.*
Obtineo, *ui*, 2. dignitas, *atis*, 3 *f.* meus, *a*, *um.*
Lego, *egi*, 3, fermo, *onis*, 3 *m.* tuus, *a*, *um.*
Nunquam, *adv.* habeo, *ui*, 2. plus, *pluris*, *adj.* Prædium, *i*, 2 *n.*
Cæsar, *aris*, 3 *m.* approbo, *avi*, 1. actio, *onis*, 3 *f.* hic, meus, *a*, *um.*
Amitto, *isi*, 3. civis, *is*, 3 *c.* optimus, *a*, *um.*
Ego, *pron.* habeo, *ui*, 2. multus, *a*, *um.* probabilis, *e.*
Expectatio, *onis*, 3 *f.* tuus, *a*, *um.* non, *adv.* perturbo, *avi*, 1. ego, *pron.*
Tu, *pron.* quidem, *adv.* affero, *attuli*, *irr.* causa, *æ*, 1 *f.* probabilis, *e.*
Facile, *adv.* vito, *avi*, 1. odium, *i*, 2 *n.*
Siren, *enis*, 3 *f.* invito, *avi*, 1. Ulysses, *is*, 3 *m.*
Fortuna, *æ*, 1 *f.* adjuvo, *vi*, 1. fortis, *e.*

Unprovided he took up arms.

All minds being cultivated do not bear fruit.

The poets introduce the braveſt men lamenting.

You deſpiſe all authorities.

Every animal deſires ſomething.

I will remove that ſevere old man.
Some one will ſay, is this then your inſtruction? do you ſo teach the young men?

Reaſon declares the ſame thing.

Your love conquers all difficulties.

## RULE IV.

*WHEN a Conjunction copulative, or disjunctive, comes between two Verbs, they are to be made the ſame Mood and Tenſe; when between two Nouns, the ſame Caſe.*

You love modeſty, and goodneſs, and virtue.

Neither the ſenate, nor the people has any power.

You will know a modeſt and ſenſible man.

Philoſophy takes away vain troubles, and drives off fear.

I deſpiſe magnificent villas, and marble pavements.

Antony led out two legions and two prætorian cohorts.

We ſee very many males and females.

Waſh your hands and ſup.
A lofty and noble mind deſpiſes all human affairs.

I willingly except and diſtinguiſh theſe men.

Imparatus, *a, um.* sumo, *sumpsi,* 3. arma, *orum,* 2 *n. pl.*

Animus, *i,* 2 *m.* omnis, *e.* cultus, *a, um.* non, *adv.* fero, *tuli, irr.* fructus, *us,* 4 *m.*

Poeta, *æ,* 1 *m.* induco, *uxi,* 3. vir, *iri,* 2 *m.* fortis, *e.* lamentans, *antis, part.*

Tu, *pron.* contemno, *i,* 3. authoritas, *atis,* 3 *f.* omnis, *e.*

Omnis, *e,* animal, *alis,* 3 *n.* adpeto, *i,* 3. quidam, *quædam, quoddam.*

Removeo, *vi,* 2. ille, *a, ud.* durus, *a, um.* senex, *senis,* 3. *m.*

Aliquis, *æ, id.* dico, *ixi,* 3. sum, igitur, *adv.* disciplina, *æ,* 1 *f.* tuus, *a, um.* sic, *adv.* instituo, *ui,* 3. juvenis, *is,* 3.

Ratio, *onis,* 3 *f.* ipse, *a, ud.* declaro, *avi,* hic, idem, *eadem, idem.*

Amor, *oris,* 3 *m.* tuus, *a, um, pron.* vinco, *ici,* 3. difficultas, *atis,* 3 *f.* omnis, *e. adj.*

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Diligo, *exi,* 3. pudor, *oris,* 3 *m.* & *conj.* bonitas, *atis,* 3 *f.* que, *conj.* virtus, *utis,* 3 *f.*

Nec, *conj.* senatus, *us,* 4 *m.* nec, *conj.* populus, *i,* 2 *m.* habeo, *ui,* 2. vis, *is,* 3 *f.* ullus, *a, ud.*

Cognosco, *ovi,* 3. homo, *inis,* 3 *c.* modestus, *a, um.* et *conj.* prudens, *entis, adj.*

Philosophia, *æ,* 1 *f.* detraho, *traxi,* 3. solicitudo, *inis,* 3 *f.* inanis, *e.* & *conj.* pello, *pepuli,* 3. timor, *oris,* 3 *m.*

Contemno, *empsi,* 3. villa, *æ.* 1 *f.* magnificus, *a, um,* et, *conj.* pavimentum, *i,* 2 *n.* marmoreus, *a, um.*

Antonius, *i,* 2 *m.* educo, *uxi,* 3. legio, *onis,* 3 *f.* duo, et, *conj.* cohors, *ortis,* 3 *f.* duo, prætorius, *a, um.*

Video, *di,* 2. complures, *pl. adj.* mas, *aris,* 3 *m.* et *conj.* fœmina, *æ,* 1 *f.*

Lavo, *i,* 1. manus, *us,* 4 *f.* tuus, *a, um.* et cœno, *avi,* 1.

Animus, *i,* 2 *m.* excelsus, *a, um.* et, *conj.* magnificus, *a, um.* despicio, *exi,* 3. res, *rei,* 5 *f.* omnis, *e.* humanus, *a, um.*

Libenter, *adv.* excipio, *epi,* 3. et, *conj.* secerno, *secrevi,* 3. homo, *inis,* 3 *c.* hic, *hæc, hoc.*

You have the right and the power.
They have defired great things, and very much to be expected.
Nature has made man bolder than woman.

He adds a fleet and an army.

Your quick return declares your politeneſs and affection.

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## RULE V.

*The Verb* fum, *requires a Nominative Caſe after it.*

Bythinia is your province.
No one is compaſſionate.
There is the higheſt honour, the higheſt dignity.

Your ſpeech was very elegant and very cunning.

This is one place.
You have been tribune.
There was ſuch boldneſs and ſuch violence.

May my fellow citizens be ſafe, be flouriſhing, be happy.
Experience is the beſt maſter.
Thou art a judge.
All the fault is your's.
All ſlavery is wretched.
There is the greateſt diſagreement but an unequal conteſt.
There is great diſturbance and confuſion.

Admonition is not neceſſary.
The greateſt ſeverity is popular.
Are not you a ridiculous man?
My enemies are many.
The diſtinction is eaſy and ſhort.
Your writings are true.
Pain is not the greateſt evil.

A wiſe man is always happy.

Habeo, *ui*, 2. jus, *juris*, 3 *n.* et, *conj.* poteſtas, *atis*, 3 *f.*
Concupiſco, *ivi*, 3 *f.* res, *ei*, 5 *f.* magnus, *a*, *um.* et, *conj.* magnopere, *adv.* expectandus, *a*, *um. part.*
Natura, *æ*, 1 *f.* facio, *eci*, 3. vir, *iri*, 2 *m.* audacior, *oris*, *adj. compar.* quam, *conj.* mulier, *eris*, 3 *f.*
Adjungo, *unxi*, 3. claſſis, *is*, 3 *f.* et, *conj.* exercitus, *us*, 4 *m.*
Reditus, *us*, 4 *m.* celer, *a*, *um.* tuus, *a*, *um.* declaro, *avi*, 1. humanitas, *atis*, 3 *f.* tuus et amor, *oris*, 3 *m.*

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Bythinia, *æ*, 1 *f.* ſum, provincia, *æ*, 1 f. veſter, *a*, *um.*
Nemo, *inis*, 3. ſum, miſericors, *ordis*, *adj.*
Sum, honeſtas, *atis*, 3 *f.* ſummus dignitas, *atis*, 3 *f.* ſummus, *a*, *um.*
Oratio, *onis*, 3 *f* tuus, *a*, *um.* ſum, perelegans, *antis*, *adj.* et perſubtilis, *e.*
Hic, ſum, unus, *a*, *um.* locus, *i*, 2 *m.*
Sum, tribunus, *i*, 2 *m.*
Sum, audacia, *æ.* 1 *f.* tantus, *a*, *um.* et vis, *is*, 3 *f.* tantus.
Sum, civis, *is*, 3 *c.* incolumis, *e.* ſum, florens, *entis*, *part.* ſum, beatus, *a*, *um.*
Experientia, *æ.* 1 *f.* ſum, magiſter, *i.* 2 *m.* bonus.
Sum, judex, *icis*, 3.
Crimen, *inis*, 3 *n.* omnis, *e*, *adj.* ſum, tuus, *a*, *um.*
Servitus, *utis*, 3 *f.* omnis, *e*, ſum, miſer, *a*, *um.*
Sum, diſſentio, onis, 3 *f.* ſummus, *a*, *um.* ſed, *conj.* contentio, *onis*, 3 *f.* diſpar, *adj.* hic, *hæc*, & *hoc.*
Sum, perturbatio, *onis*, 3 *f.* magnus, *a*, *um.* et, *conj.* confuſio, *onis*, 3 *f.*
Honeſtio, *onis*, 3 *f.* non. ſum, neceſſarius, *a*, *um.*
Severitas, *atis*, 3 *f.* magnus, ſum, *a*, *um.* popularis, *e.*
Non, ſum, tu, *pron.* homo, *inis*, 3 *c.* ridiculus, *a*, *um.*
Inimicus *i*, 2 *m.* meus, *a*, *um.* ſum, nullus, *a*, *um.*
Dictatio, *onis*, 3 *f.* ſum, facilis, *e.* et, *conj.* expeditus, *a*, *um.*
Scriptum, *i*, 2 *n.* tuus, *a*, *um.* ſum, verus, *a*, *um.*
Dolor, *oris*, 3 *m.* non, ſum, malum, 2 *n.* magnus, *a*, *um.*
Sapiens, *entis*, *adj.* ſum, ſemper, *adv.* beatus, *a*, *um.*

We are not ignorant.
A brave man is confident.
The ſtars are hot and bright.
Every body is either water, or air, or fire, or earth.

They are innocent and modeſt.

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## RULE VI.

*THE latter of two Verbs, is to be made in the Infinitive Mood when the Sign,* To, *goes before it.*

He deſires to pour out all his blood.

Have you obliged the cryer to lie?

It is difficult to be ſilent, when you may be in pain.
My grief would compel me to anſwer.

He was not able to tell their names, and yet he praiſed them very greatly.

What tyrant has forbid the unhappy to lament

You are accuſtomed to call yourſelf a Pythagorean.

A certain fatal calamity ſeems to have fallen upon, and ſeiſed the improvident minds of men.

You are accuſtomed to forget nothing but injuries.

Let him ceaſe to oppoſe Brutus.
They have endeavoured to renew the war.
You ſeem to entertain ſome hope.

Philo has been willing to overthrow that definition.

They deſire to confound all things.
Our friend Pomponius ſeems to joke.

Critolaus choſe to imitate the antients.

Non, ſum, ignarus, *a, um.*
Vir, *iri,* 2 *m.* fortis, *e,* ſum, fidens, *adj.*
Sidus, *eris,* 3 *n.* ſum, calidus, *a, m.* et perlucidus, *a, um.*
Corpus, *oris,* 3 *n.* omnis, *e,* ſum, vel, *conj.* aqua, *æ,* 1 *f.* vel, aer, *eris,* 3 *m.* vel, *conj.* ignis, *is,* 3 *m.* vel, terra, *æ,* 1 *f.*
Sum, innocens, *entis, adj.* et verecundus, *a, um.*

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Cupio, *ivi,* 3. profundo, *udi,* 3. ſanguis, *inis,* 3 *m.* ſuus, *a, um.* omnis, *e.*
Cogo, *coegi,* 3. præceps, *ovis,* 3. *m.* mentior, *mentitus ſum,* 4, *dep.*
Sum difficilis, *e,* taceo, *ui,* 2. cum, *conj.* doleo, *ui,* 2.
Dolor, *oris,* 3 *m.* meus cogo, *egi,* 3. ego, *pron.* reſpondeo, *i.* 2.
Non, poſſum, *potui, irr.* dico, *ixi,* 3. nomen, *inis,* 3 *n.* is, *ea, id.* ſed, *conj.* tamen, *adv.* laudo, *avi,* 1. is, *ea, id.* maxime, *adv.*
Quis, *quæ, quid.* tyrannus, *i,* 2 *m.* veto, *ui,* 1. miſer, *a, um.* lugeo, *uxi,* 2.
Soleo, *ſolitus ſum, neut. paſſ.* dico, *dixi,* 3. tu, *pron.* Pythagoreus, *a, um.*
Quidam, *quædam, quoddam.* calamitas, *atis,* 3 *f.* fatalis, *e.* video, *i,* 2. incido, *di,* 3. et, *conj.* occupo, *avi,* 1. mens, *entis,* 3 *f.* improvidus, *a, um.* homo *inis,* 3.
Soleo, *ſolitus ſum,* 2 *neut. paſſ.* obliviſcor, *oblitus ſum,* 3 *dep.* nihil, *indecl.* niſi, *conj.* injuria, *æ,* 1 *f.*
Defino, *ivi,* & *ii,* 3. oppugno, *avi,* 1. Brutus, *i,* 2 *m.*
Conor, *atus ſum,* 1 *dep.* renovo, *avi,* 1. bellum, *i,* 2 *n.*
Videor, *viſus ſum,* 2. habeo, *ui,* 2. ſpes, *ei,* 5 *f.* nonnullus, *a, um.*
Philo, *onis,* 3 *m.* volo, *volui, irr.* everto, *ti,* 3. is, *ea, id.* definitio, *onis,* 3 *f.*
Cupio, *ivi,* 3. confundo, *fudi,* 3. omnis, *e.*
Pomponius, *i,* 2 *m.* noſter, *a, um,* videor, *viſus ſum,* 2. jocor, *jocatus ſum.* 1 *dep.*
Critolaus, *i,* 2 *m.* volo, *volui, irr.* imitor, 1 *dep.* antiquus, *a, um.*

Pythian Apollo commands us to know ourselves.

The mind always desires to do something.

I do not dare to say that.

Virtue cannot be lost.

We are able to confute invidious censurers.

I indeed desire to hear these things.

He thinks natural law to be divine.
Who can be able to know these things.
It was difficult to leave so great an affair unfinished.
You dare not deny that there are Gods.
I wish I could easily find out the truth.
Where can there be any piety? if the Gods regard not human affairs.
I desire to hear what you yourself, Cotta, may think.

I desire not to be thought a Lyar.
I fear least while I may be desirous of diminishing my labour, I may increase it.
I think that the manners of the Citizens are changed.

They have desired to murder our children.
We are able to enjoy many other pleasures.

## RULE VII.

*THE latter of two Substantives with* Of *before it, must be made in the Genitive Case.*

The glory of the Roman people is concerned.

He received the fruit of his virtue.
Observe the boldness of the man.
He heard the words of many witnesses.
They expressed the care, and the grief of their minds.

Do you dare make mention of the Sempronian law.

You see the force of the Agrarian law.

Pythius, *a, um,* Apollo, *inis,* 3 *m.* jubeo, *jussi,* 2. nosco, *ovi,* 3. ego, ipse

Animus, *i,* 2 *m.* semper, *adv.* appeto, *i.* 3. ago, *egi,* 3. aliquis, *æ, id.*

Non, *adv.* audeo, *ausus sum,* 2 *neut. pass.* dico, *ixi,* 3. *ea, id.*

Virtus, *utis,* 3 *f.* non, *adv.* possum, *potui, irr.* amitto, *isi,* 3.

Possum, *irr.* confuto, *avi,* 3. vituperator, *oris,* 3 *m.* invidus, *a, um.*

Ego, *pron.* vero, *adv.* cupio, *ivi,* 3. audio, *ivi,* 4 ille, *a, ud.*

Censeo, *ui,* 2. lex, 2. naturalis, *e, sum,* divinus.

Quis possum agnosco, *ovi,* 3. is.

Sum difficilis relinquo, *iqui,* 3, res, *ei,* 5. tantus inchoatus.

Non audeo, *ausus sum,* 2. nego, *avi,* sum, Deus.

Ultinam facile possum invenio, *ire,* 4. verus.

Quis possum, *irr.* sum sanctitas, *atis,* 3 *f.* si Deus, *nom. plur. Dii,* non curo, *avi,* humanus, *a, um.*

Aveo, 2. *caret, pret. & sup.* audio quis tu ipse, Cotta, *æ,* 1 *m.* sentio, *ire,* 4.

Ego cupio, *iri,* 4. ego non puto mendax.

Vereor, *citus sum,* ne dum volo, *irr.* minuo, *ui,* 3. labor, *oris,* 3 *m.* augeo, *auxi,* 3.

Ego, *pron.* puto, *as,* 1. mos, *oris,* 3 *m.* civitas, *atis,* 3 *f.* muto, *ari,* 1.

Volo, *lui, irr.* trucido, *avi,* noster liberi, 2 *plu.*

Possum, *potui, irr.* habeo, *ui,* 2. multus, *a, um.* alius, *ius.* delectatio, *onis,* 3 *f.*

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Gloria, *æ,* 1 *f.* populus, *i,* 2 *m.* Romanus, *a, um.* ago, *egi,* 3.

Capio, *cepi,* 3. fructus, *us,* 4 *m.* virtus, *utis,* 3 *f.* is, *ea, id.*

Video, *di,* 2. audacia, *æ,* 1 *f.* homo, *inis,* 3.

Audio, *ivi,* 4. verbum, *i,* 2 *n.* testis, *is,* 3 *c.* multus, *a um.*

Significo, *avi,* 1. cura, *æ,* 2 *f.* et, *conj.* dolor, *oris,* 3 *m.* animus, *i,* 2 *m.* suus, *a, um.*

Audeo, *ausus, sum,* 2. facio, *eci,* 3. mentio, *onis,* 3 *f.* lex, *egis,* 3 *f.* Sempronius, *a, um.*

Video, *di,* 2 vis, *vis,* 3 *f.* lex, *egis* 3. Agrarius, *a, um,*

He implores not the ability of the orator, but the protection of the conſul.

You have attempted to violate the liberty of this people.
You have deſpiſed the whole authority of the ſenate.

They left that part of the benches empty.

The images of the immortal gods, and the ſtatues of ancient men have been thrown down.

Protect the name, and the ſafety of the Roman people.

The violence of the wicked has deceived my expectation.
You have deſpiſed the family of Murena, you have extolled your own.
He left no proof of avarice, nor luxury.

I will not fear the teſtimony of theſe perſons.

The glory of virtue conſiſts in action.

I know the cuſtom of the men.
The cauſe of all good men is the ſame.

Ye ſee the diligence of the Gauls.
It would be abſurd to make no mention of Sulla.

You deſire the public records of the Heracleans.

Almoſt all the other magiſtrates were the defenders of my ſafety.

Fonteius had the power of life and death.

Ye ſee the intolerable boldneſs of the man.

I do not now complain of the iniquity of the law.

You have avoided the ſentence of the law.
There was no ſuſpicion of bribery.
This was the diſcourſe of all men.

Non, *adv.* imploro, *avi*, 1. ingenium, *i*, 2 *n.* orator, *oris*, 3 *m.* ſed, *conj.* auxilium, *i*, 2 *n.* conſul, *ulis*, 3. *m.*

Conor, *atus*, *ſum*, 1 *dep.* violo, *avi*, 1. libertas, *atis*, 3 *f.* hic, *hæc*, *hoc*, populus, *i*, 2 *m.*

Negligo, *exi*, 3. authoritas, *atis*, 3 *f.* omnis, *e*, ſenatus, *us*, 4 *m.*

Relinquo, *iqui*, 3. pars, *artis*, 3 *f.* iſte, *a*, *ud.* ſubſellium, *i*, 2 *n.* inanis, *e.*

Simulacrum, *i*, 2 *n.* deus, *i*, 2 *m.* immortalis, *e*, et, *conj.* ſtatua, *æ*, 1 *f.* homo, *inis*, 3. antiquus, *a*, *um.* dejicio, *eci*, 3.

Conſervo, *avi*, 1. nomen, *inis*, 3 *n.* et, *conj.* ſalus, *utis*, 3 *f.* populus, *i*, 2 *m.* Romanus, *a*, *um.*

Vis, *is*, 3 *f.* improbus, *a*, *um.* fallo, *fefelli*, 3. expectatio, *onis*, 3 *f.* meus, *a*, *um.*

Contemno, *empſi*, 3. genus, *eris*, 3 *n.* Murena, *æ*, 1 *m.* effero, *extuli*, 3. tuus, *a*, *um.*

Relinquo, *iqui*, 3. veſtigium, *i*, 2 *n.* nullus, *a*, *um.* avaricia, *æ*, 1 *f.* neque, *adv.* luxuria, *æ*, 1 *f.*

Non, *adv.* pertimeſco, *timui*, 3. teſtimonium, *i*, 2 *n.* hic, *hæc*, *hoc.*

Laus, *audis*, 3 *f.* virtus, *utis*, 3 *f.* conſiſto, *ſtiti*, 3. in actio, *onis*, 3 *f.*

Noſco, *ovi*, 3. conſuetudo, *inis*, 3 *f.* homo, *inis*, 3.

Cauſa, *æ*, 1 *f.* omnis, *e*, bonus, *a*, *um.* ſum, unus, *a*, *um.*

Video, *di*, 2. diligentia, *æ*, 1 *f.* Gallus, *i*, 2 *m.*

Sum, abſurdus, *a*, *um.* facio, *eci*, 3. mentio, *onis*, 3 *f.* nullus, *a. um.* Sulla, *æ*, 1 *m.*

Deſidero, *avi*, 1. tabula, *æ*, 1 *f.* publicus, *a*, *um.* Heraclienſis, *e.*

Pœne, *adv.* omnis, *e.* reliquus, *a*, *um.* magiſtratus, *us*, 4 *m.* ſum, defenſor, *oris*, 3 *m.* ſalus, *utis*, 3 *f.* meus, *a*, *um.*

Fonteius, *i*, 2 *m.* habeo, *ui*, 2. poteſtas, *atis*, 3 *f.* vita, *æ*, 1 *f.* et, *conj.* nex, *ecis*, 3 *f.*

Video, *i*, 2. audacia, *æ*, 1 *f.* intolerabilis, *e.* homo, *inis*, 3.

Neque, *adv.* ego, *pron.* nunc, *adv.* queror, *queſtus ſum*, 3 *dep.* iniquitas, *atis*, 3 *f.* lex, *egis*, 3 *f.*

Fugio, *i*, 3. ſententia, *æ*, 1 *f.* lex.

Sum, ſuſpicio, *onis*, 3 *f.* nullus, *a*, *um.* largitio, *onis*, 3 *f.*

Hic, ſum, ſermo, *onis*, 3 *m.* omnis, *e.*

Ye fee the diligence and the integrity of the man.

I have borne the cruelty of enemies, the wickedneſs of the faithleſs, the deceit of the envious.

Nature has given a variety of many moſt pleaſing things.
I lay aſide the remembrance of my own grief.

This is the cauſe of all theſe crimes and wickedneſs.

Ye know their virtue and diligence.

So great is the power of virtue that a good man is happy.
The wiſeſt men ſaw the reaſon of the action.

I recommend the incredible diligence of Pompey.

He was the common enemy of all.
There was no apprehenſion of a war.
It is a crime of neceſſity, not of inclination.

I was always the promoter of peace.
I have explained the cauſe of my return.
I have deſpiſed the ſword of Catiline; I will not fear your contempt.

They have deſerted that enemy and robber, and parricide of his country.
We defend the temples of the immortal Gods.

The name of peace is ſweet.
The ſafety of Brutus is the end of this war.

My letters are not of that ſort, that I may dare truſt them inconſiderately.

The perverſeneſs of mankind is incredible.

He has paſſed the bounds of modeſty.
The ſecure recollection of paſt grief contains a pleaſure.
I will draw up commentaries of all the particulars.

Video, *i*, 2. sedulitas, *atis*, 3 *f.* et, *conj.* integritas, *atis*, 3 *f.* vir, *iri*, 2 *m.*

Perfero, *tuli*, *irr.* crudelitas, *atis*, 3 *f.* inimicus, *i*, 2 *m.* scelus, *eris*, 3 *n.* infidelis, *e.* fraus, *dis*, 3 *f.* invidus, *a*, *um.*

Natura, *æ*, 1 *f.* do, *dedi*, 1. varietas, *atis*, 3 *f.* multus, *a*, *um.* jucundus, *a*, *um.* res, *rei*, 5 *f.*

Depono, *sui*, 3. memoria, *æ*, 1 *f.* dolor, *oris*, 3 *m.* meus, *a*, *um.*

Hic, sum, causa, *æ*, 1 *f.* crimen, *inis*, 3 *n.* hic, omnis, *e.* et, *conj.* scelus, *eris*, 3 *n.*

Cognosco, *ovi*, 3. virtus, *utis*, 3 *f.* is, *ea*, *id.* et, *conj.* diligentia, *æ*, 1 *f.*

Tantus, *a*, *um.* sum, vis, *vis*, 3 *f.* virtus, *utis*, 3 *f.* ut, *conj.* vir, *iri*, 2 *m.* bonus, *a*, *um.* sum, felix.

Sapiens, *entis*, *adj.* 3. video, *i*, 2. ratio, *onis*, 3 *f.* factum, *i*, 2 *n.*

Laudo, *avi*, 1. diligentia, *æ*, 1 *f.* incredibilis, *e.* Pompeius, *i*, 2 *m.*

Sum, hostis, *is*, *c.* 3. communis, *e.* omnis, *e.*

Sum, suspicio, *onis*, 3 *f.* nullus, *a*, *um.* bellum, *i*, 2 *n.*

Sum, crimen, *inis*, 3 *n.* necessitas, *atis*, 3 *f.* non, *adv.* voluntas, *atis*, 3 *f.*

Semper, *adv.* sum, author, *oris*, 3 *m.* pax, *acis*, 3 *f.*

Expono, *sui*, 3. causa, *æ.* 1 *f.* reditus, *us*, 4 *n.* meus.

Contemno, *empsi*, 3. gladius, *i*, 2 *m.* Catilina, *æ*, 1 *m.* non, *adv.* pertimesco, *ui*, 3. contemptus, *us*, 4 *m.* tuus, *a*, *um.*

Relinquo, *iqui*, 3 *n.* hostis, *is*, *e*, 3. ille, *a*, *ud.* et latro, *onis*, 3 *m.* et parricida, *æ*, 1 *m.* patria, *æ*, 1 *f.*

Nos, defendo, *di*, 3. templum, *i*, 2 *n.* Deus, *i*, 2 *m.* immortalis, *e.*

Nomen, *inis*, 3 *n.* pax, *acis*, 3 *f.* sum dulcis, *e.*

Salus, *utis*, 3 *f.* Brutus, *i*, 2 *m.* sum, confectio, *onis*, 3 *f.* hic bellum, *i*, 2 *n.*

Literæ, *arum*, 1 *f.* meus, *a*, *um.* non, sum, is, *ea*, *id.* genus, *eris*, 2 *n.* ut, *conj.* audeo, *ausus sum*, 2. committo, *isi*, 3. is, *ea*, *id.* temere, *adv.*

Perversitas, *atis*, 3 *f.* homo, *inis*, 3. sum, incredibilis, *e.*

Transeo, *ivi*, 4. finis, *is*, 3 *m.* modestia, *æ*, 1 *f.*

Recordatio, *onis*, 3 *f.* securus, *a*, *um.* dolor, *oris*, 3 *m.* præteritus, *a*, *um.* habeo, *ui*, 2. delectatio, *onis*, 3 *f.*

Conficio, *eci*, 3. commentarius, *i*, 2 *m.* res, *ei*, 5 *f.* omnis, *e*

I have perceived the firmneſs and dignity of your mind.

The tribune of the people eleſt loves me very well.

No bound or end of vain deſires can be found.

Both he himſelf, and his friends, and many afterwards have been the defenders of that opinion.

Money is the procurer of many and great pleaſures.

Let the acquiſition of pleaſure be as great as you pleaſe.
I hear the voice of a philoſopher.
The pleaſure of the mind is greater than the pleaſure of the body.
The remembrance of paſt misfortunes is pleaſing.

The beginnings of all things are ſmall.

Carefully turn over that book of his.

The conſent of all, is the voice of reaſon.

He reckons up the inconveniencies of human life.

The culture of the mind is philoſophy.

I think pain the greateſt of all evils.

The force of cuſtom is great.

The two greateſt gifts of fortitude are the contempt of pain, and of death.

Wiſdom is the health of the mind.
The mind of a wiſe man will always be undiſturbed.

The imitation of virtue is emulation.

This fifth day will make an end of the Tuſculan diſputations.
I fear the weakneſs and frailty of human nature.

Perſpicio, *eci*, 3. firmitudo, *inis*, 3 *f.* et dignitas, *atis*, 3 *f.* animus, *i*, 2 *m.* tuus, *a*, *um*.

Tribunus, *i*, 2 *m.* plebs, *ebis*, 3 *f.* deſignatus, *a*, *um*. diligo, *exi*. ego, *pron.* valde, *adv.*

Modus, *i*, 2 *m.* aut, *conj.* finis, *is*, 3 *m.* nullus, *a*, *um*. cupiditas, *atis*, 3 *f.* inanis, *e*. poſſum, *potui*, *irr.* invenio, *i*, 4.

Et, *conj.* ipſe, *a*, *um*. et amicus, *i*, 2 *m.* is, *ea*, *id*. et multus, *a*, *um*. poſtea, *adv.* ſum defenſor, *oris*. ſententia, *æ*. hic.

Pecunia, *æ*, 1 *f.* ſum effectrix, *icis*, 3 *f.* voluptas, *atis*, 3 *f.* multus, *a*, *um*. et magnus, *a*, *um*.

Sum, comparatio, *onis*, 3 *f.* voluptas, *atis*, 3 *f.* tam, *adv.* facilis, *e*. quam, *adv.* volo, *volui*, *irr.*

Audio, *ivi*, 4. vox, *ocis*, 3 *f.* philoſophus, *i*, 2 *m.*

Voluptas, *atis*, 3 *f.* animus, *i*, 2 *m.* ſum magnus, *a*, *um*. *major*, *maximus*. quam corpus, *oris*, 3 *n.*

Memoria, *æ*, 1 *f.* malum, *i*, 2 *n.* præteritus, *a*, *um*. ſum jucundus, *a*, *um*.

Principium, *i*, 2 *n.* res, *ei*, 5 *f.* omnis, *e*. ſum, parvus, *a*, *um*.

Diligenter, *adv.* evolvo, *vi*, 3. is, *ea*, *id*. liber, *bri*, 2 *m.* is, *ea*, *id*.

Conſenſus, *us*, 4 *m.* omnis, *e*. ſum, vox, *ocis*, 3 *f.* ratio, *onis*, 3 *f.*

Enumero, *avi*, 1. incommodum, *i*, 2 *n.* vita, *æ*, 1 *f.* humanus, *a*, *um*.

Cultura, *æ*, 1 *f.* animus, *i*, 2 *m.* ſum, philoſophia, *æ*, 1 *f.*

Exiſtimo, *avi*, 1. dolor, *oris*, 3 *m.* magnus, *a*, *um*. malum, *i*, 2 *n.* omnis, *e*.

Vis, *vis*, 3 *f.* conſuetudo, *inis*, 3 *f.* ſum, magnus, *a*, *um*.

Manus, *eris*, 3 *n.* duo, magnus, *a*, *um*, fortitudo, *inis*, 3 *f.* ſum, contemptus, *us*, 4 *m.* dolor, *oris*, 3 *m.* et mors, *ortis*, 3 *f.*

Sapientia, *æ*, 1 *f.* ſum, ſanitas, *atis*, 3 *f.* mens, *entis*, 3 *f.*

Mens, ſapiens, *entis*, 3. ſemper, *adv.* ſum, tranquillus, *a*, *um*.

Imitatio, *onis*, 3 *f.* virtus, *utis*, 3 *f.* ſum, æmulatio, *onis*, 3 *f.*

Ille, dies, *ei*, 5 *m.* quintus, *a*, *um*. facio, *eci*, 3. finis, 3 *m.* diſputatio, *onis*, 3 *f.* Tuſculanus, *a*, *um*.

Exinaneſco, *ivi*, 2. imbecillitas, *atis*, 3 *f.* et fragilitas, *atis*, 3 *f.* genus, *eris*, 3 *n.* humanus, *a*, *um*.

The royal virgins ſhaved the beard and the hair of their own father.

He perceives the motions and revolutions of the whole univerſe.

Deaf men do not hear the voice of the harper.

No art can imitate the cunning of nature.

The name of Apollo is Greek.

How great is the variety of living creatures.

The pilot blames the violence of the ſtorm.

The variety of opinions, and the diſagreement of men diſturbs us.

The ignorance of future evils is better than the knowledge.

The foundation of Juſtice is good faith.

Every mode and plan of life requires the aſſiſtance of mankind.

## RULE VIII.

TO, for, *and* on, *after a Verb, require the Noun following to be made the Dative Caſe.* Note, *Sometimes the Sign is left out, and the Dative Caſe precedes the Accuſative, and generally ſignifies a Perſon, as the Accuſative does a Thing.*

Oppianicus prepared poiſon for him.

That boy declared the whole affair to his miſtreſs.

The victory of Servilius added theſe lands to the Roman people.

He orders the decemviri to lay a very heavy tax on all the publick lands.

I ſeem to myſelf to be able to ſay this one thing truly.

Our anceſtors left theſe lands to us.

I wiſh the Gods would give you that diſpoſition.

Virgo, *inis*, 3 *f.* regius, *a*, *um.* tondeo, *totondi*, 2. barba, *æ*, 1 *f.* et capillus, *i*, 2 *m.* pater, *is*, 3 *m.* fuus, *a*, *um.*

Percipio, *epi*, 3. motus, *us*, 4 *m.* et converſio, *onis*, 3 *f.* mundus, *i*, 2 *m.* totus, *a*, *um.*

Surdus, *a*, *um*, non audio vox, *ocis*, 3 *f.* citharœdus, *i*, 2 *m.*

Ars, *artis*, 3 *f.* nullus, *a*, *um.* poſſum, *potui*, *irr.* imitor, *atus ſum*, 1 *dep.* ſolertia, *æ*, 1 *f.* natura, *æ*, 1 *f.*

Nomen, *inis*, 3 *n.* Apollo, *inis*, 3 *m.* ſum, Græcus, *a*, *um.*

Quantus, *a*, *um.* ſum, varietas, *atis*, 3 *f.* animus, *antis*, *adj.*

Gubernator, *oris*, 3 *m.* accuſo, *avi*, 1. vis, *vis*, 3 *f.* tempeſtas, *atis*, 3 *f.*

Varietas, *atis*, 3 *f.* opinio, *onis*, 3 *f.* et diſſentio, *onis*, 3 *f.* homo, perturbo, *avi*, ego, *pron.*

Ignoratio, *onis*, 3 *f.* futurus, *a*, *um.* malum, *i*, 2 *n.* ſum utilis, *e.* quam ſcientia.

Fundamentum, *i*, 2 *n.* Juſtitia, *æ*, 1 *f.* ſum fides, *ei*, 5 *f.*

Ratio, *onis*, 3 *f.* omnis, *e.* et inſtitutio, *onis*, 3 *f.* vita, *æ*, 1 *f.* deſidero, *avi*, 1. adjumentum, *i*, 2 *n.* homo, *inis*, 3 *c.*

Oppianicus, *i.* 2 *m.* paro, *avi*, 1. venenum, *i*, 2 *n.* is, *ea*, *id.*

Puer, *eri*, 2 *m.* ille, *a*, *ud.* indico, *avi*, 1. res, *ei*, 5 *f.* totus, *a*, *um.* domina, *æ*, 1 *f.* ſuus, *a*, *um.*

Victoria, *æ*, 1 *f.* Servilius, *i*, 2 *m* adjungo, *unxi*, 3. hic, ager, *gri*, 2 *m.* populus, *i*, 2 *m.* Romanus, *a*, *um.*

Jubeo, *uſſi*, 2. decemviri, 2 *m. plur.* impono, *ſui*, 3. vectigal, *alis*, 3 *n.* pergrandis, *e.* ager, *ri*, 2 *m.* omnis, *e.* publicus, *a*, *um.*

Videor, *viſus ſum*, 2. ego poſſum, *potui*, *irr.* dico, *ixi*, 3. hic unus, *a*, *um.* vero, *adv.*

Majores, 3 *pl. m.* noſter, *a*, *um.* relinquo, *iqui*, 3. ager, *ri*, 2 *m.* hic, ego, *pron.*

Utinam, *verb defective.* Deus, *i.* do, *dedi*, 1. mens, *entis*, 3 *f.* iſte, *a*, *ud.* tu, *pron.*

I impart a ſhare of my trouble to no one, of my glory to all good men.
No one objected that thing to Marcus Cato, when he might have had many enemies.

An army of abandoned citizens had prepared a moſt cruel and moſt grievous deſtruction for their country.

I aſſume nothing to myſelf.
I preferred the life of my fellow-citizens to all theſe things.
I have not preferred Plancus to you.
You reſerved yourſelf for other times.
Great reſpect is ſhewn to your genius and humanity.

I ought to return thanks to you.
Nature herſelf has produced many allurements for us.

I will explain to you briefly the reaſon of my journey and return.
He opened the gates of Dyrrachium to Brutus, and delivered up the army.
He will explain every thing to you.
The ſight of the city has reſtored you to your former politeneſs.
They truſted themſelves to the conqueror.
Virtue has given you more than fortune has taken away.

I demonſtrated the thing to him, and explained your former life.
He very carefully explained your commands to me.

I do not ceaſe to recommend you to him.
Temperance bringeth peace to the mind.

The pleaſure of the mind brings joy to us.
The grief of the people was the occaſion of liberty to the city.
The boy gives me many ſigns of modeſty and ingenuity.

The laws of Lycurgus train the youth to labour.

Dionyſius entruſted the care of his body to fierce barbarians.

Impertio, *ivi*, 4. pars, *artis*, 3 *f.* onus, *eris*, 3 *n.* nemo, *inis*, 3 *m.* gloria, *æ*, 1 *f.* omnis, *e.* bonus.

Nemo, *inis*, 3. objicio, *eci*, 3. is, *ea*, *id.* Marcus, *i*, 2 *m.* Cato, *onis*, 3 *m.* cum, *conj.* habeo, *ui*, 2. inimicus, *i*, 2 *m.* multus, *a*, *um.*

Exercitus, *us*, 4 *m.* civis, *is*, 3 *c.* perditus, *a*, *um.* comparo, *avi*, 1. exitium, *i*, 2 *n.* crudelis, *e.* et luctuosus, *a*, *um.* patria, *æ*, 1 *f.*

Assumo, *umpsi*, 3. nihil, *adv.* ego, ipse.

Antepono, *sui*, 3. vita, *æ*, 1. civis, *is*, 3 *m.* meus, *a*, *um.* hic, omnis, *e.*

Non antepono Plancus, *i*, 2 *m.* tu, *pron.*

Reservo, *avi*, 1. tu tempus, *oris*, 3 *n.* alius, *alia*, *ud.*

Honor, *oris*, 3 *m.* magnus, *a*, *um.* tribuo, *ui*, 3. ingenium, *i*, 2 *n.* et humanitas, *atis*, 3 *f.* tuus, *a*, *um.*

Debeo, *ui*, 2. reddo, *didi*, 3. gratia, *æ*, 1 *f.* tu, *pron.*

Natura, *æ*, 1 *f.* ipse, *a*, *um.* gigno, *genui*, 3. blandimentum, *i*, 2 *n.* multus, *a*, *um.* ego, *pron.*

Expono, *sui*, 3. tu breviter, *adv.* concilium, *i*, 2 *n.* et profectio, *onis*, 3 *f.* et reversio, *onis*, 3 *f.* meus, *a*, *um.*

Aperio, *ui*, 4. porta, *æ*, 1 *f.* Dyrrachium, *i*, 2 *n.* Brutus, *i*, 2 *m.* et trado, *didi*, 3. exercitus, *us*, 4 *m.*

Ille, explano, *avi*, 1. omnis, *e.* tu, *pron.*

Aspectus, *us*, 4 *m.* urbs, *is*, 3 *f.* redeo, *didi*, 3. tu urbanitas, *atis*, 3 *f.* tuus, *a*, *um.* pristinus, *a*, *um.*

Credo, *didi*, 3. sui, *pron. par.* victor, *oris*, 3 *m.*

Virtus, *utis*, 3 *f.* do, *dedi.* tu, plus, *uris*, *adj.* quam, *conj.* fortuna, *æ*, 1 *f.* affero, *abstuli*, *irr.*

Demonstro, *avi*, 1. res, *ei*, 5 *f.* is, *ea*, *id.* et, *conj.* expono, *sui*, 3. vita, *æ*, 1 *f.* tuus, *a*, *um.* prior, *us*, *o is.*

Diligentissime, *adv.* expono, *sui*, 3. mandatum, *i*, 2 *n.* vester, *a*, *um.* ego.

Ego, non desino, *ivi*, 3. commendo, *avi*, 3 ille, tu, *is.*

Temperantia, *æ*, 1 *f.* affero, *tuli*, *irr.* pax, *acis*, 3 *f.* mens, *entis*, 3 *f.*

Voluptas, *atis*, 3 *f.* mens, affero, letitia, *æ*, 1 *f.* ego.

Dolor, *oris*, 3 *m.* populus, *i*, 2 *m.* sum causa libertas, *atis*, 3 *f.* civitas, *atis*, 3 *f.*

Puer, *eri*, 2 *m.* do, *dedi*, 1. ego, signum, *i*, 2 *n.* multus, *a*, *um.* pudor, *oris*, 3 *m.* et ingenium, *i*, 2 *n.*

Lex, *egis*, 3 *f.* Lycurgus, *i*, 2 *m.* erudio, *i*, 4. juventus, 3 *f.* labor, *oris*, 3 *m.*

Dionysius, *i*, 2 *m.* committo, *isi*, 3. custodia, *æ*, 1 *f.* corpus, *oris*, 3 *n.* suus, *a*, *um.* ferus, *a*, *um.* barbarus, *a*, *um.*

This is not a little disagreement of words, but a very great one of things.

Nature has given perception and motion to the beasts.

I shewed him your letter.
Money will not be wanting to the Roman people.

That impudent man declared his enmity to me.

I think that the whole state should be entrusted to the Consuls.

## RULE IX.

With, By *or* in *after a Verb, require the Noun following to be in the Ablative Case.*

He furnished the two seas of Italy with very great ships.

He is said to have corrupted the court with money.

He killed the woman with poison.
Ye have been willing to fill all Italy with your settlers.

The whole Roman people with one voice declared me consul.

He orders lands to be bought with this money.

The conspiracy of abandoned men has been found out by my diligence.
All the king's forces were wasted by the length of the siege.
I will speak with a very loud voice, that all may hear the same thing.
He overcame the weakness of his body, by the vigour of his mind.
We are all influenced by a desire of commendation.

I shall preserve the memory of your goodness with eternal gratitude.

Hic, non, ſum, diſſentio, *onis*, 3 *f.* parvus, *a*, *um.* verbum, *i*, 2 *n.* ſed, *conj.* permagnus, *a*, *um.* res, *ei*, 5 *f.*

Natura, *æ*, 1 *f.* do, *dedi*, 1. ſenſus, *us*, 4 *m.* et motus, *us*, 4 *m.* beſtia, *æ*, 1 *f.*

Offendo, *i*, 3. is, *ea*, *id.* litera, [illegible], 1 *pl.* tuus, *a*, *um.*

Pecunia, *æ*, 1 *f.* non ſum defuturus, *a*, *um.* Romanus, *a*, *um.* populus, *i*, 2 *m.*

Ille, *a*, *ud.* impudens, homo, *inis*, 3 *c.* denuncio, *avi*, 1. inimicitia, *æ*, 1 *f.* ego.

Cenſeo, *ui.* 2. totus, *a*, *um.* reſ-publica, *ei*, 5 *æ*, 1 *f.* committendus, *a*, *um.* conſul, *ulis*, 3 *m.*

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Adorno, *avi*, 1. mare, *is*, 3 *n.* duo, Italia, *æ*, 1 *f.* claſſis, *is*, 3 *f.* maximus, *a*, *um.*

Dico, *ixi*, 3. corrumpo, *upi*, 3. judicium, *i*, 2 *n.* pecunia, *æ*, 1 *f.*

Interficio, *eci*, 3. mulier, *eris*, 3 *f.* venenum, *i*, 2 *n.*

Volo, *ui*, *irr.* impleo, *evi*, 2. Italia, *æ*, 1 *f.* totus, *a*, *um.* colonus, *i*, 2 *m.* veſter, *a*, *um.*

Populus, *i*, 2 *m.* univerſus, *a*, *um.* Romanus, *a*, *um.* vox, *ocis*, 3 *f.* unus, *a*, *um.* declaro, *avi*, 1. ego, conſul, *ulis*, 3 *m.*

Jubeo, *juſſi*, 2. ager, *ri*, 2 *m.* emo, *pſi*, 3. pecunia, *æ*, hic.

Conſpiratio, *onis*, 3 *f.* homo, *inis*, 3. perditus, *a*, *um.* pateſio, *patefactus*, *a*, *um*, 3. diligentia, *æ*, 1 *f.* meus.

Copia, *æ*, 1 *f.* omnis, *e.* rex, *egis*, 3 *m.* conſumo, *umpſi*, 3. diuturnitas, *atis*, 3 *f.* obſidio, *onis*, 3 *f.*

Dico, *ixi*, 3. vox, *ocis*, 3 *f.* clarus, *a*, *um.* ut, *conj.* omnis, *e.* audio, *ivi*, 4. idem, *eadem*, *idem.*

Vinco, *ici*, 3. infirmitas, *atis*, 3 *f.* corpus, *oris*, 3 *n.* virtus, *utis*, 3 *f.* animus, *i*, 2 *m.*

Omnis, *e.* traho, *axi*, 3. ſtudium, *i*, 2 *n.* laus, *audis*, 3 *f.*

Colo, *ui*, 3. memoria, *æ*, 1 *f.* beneficium, *i*, 2 *n.* veſter, *a*, *um.* benevolentia, *æ*, 1 *f.* ſempiternus, *a*, *um.*

They support the dignity of the state by their counsels.

I will try this by my own weights.

He quieted the voice of the people by his authority.

He acted by the example of good and brave citizens.

Some indulgence is given to this age by the consent of all.

Why do you make a little matter great by your words?

The mentioning of that bravest man has weakened my voice with weeping.

If they might be willing, probably they scarcely would be able to subdue the boldness of a very wicked man, now strengthened by time.

You have already excelled all conquerors in moderation and compassion.

He had overcome the enemies by a shew of clemency.

You subdued Catiline by my diligence, the authority of the senate, and your own courage.

Will you furnish a wicked and abandoned citizen with an army of Gauls and Germans, with money, and horse and foot?

You have made the senate more firm by your own authority.

All Italy has burnt with a desire of liberty.

He suffers all the injuries of war with a patient mind.

The state has been preserved by the courage, by the conduct, and good fortune of the three generals.

They preserved the state, the city, the temples of the immortal Gods, the goods and fortunes of all men by fighting.

The king's embassador openly opposes us with money.

Sustineo, *ui*, 2. dignitas, *atis*, 3 *f.* Res-publica, *ei*, *æ*, 5 & 1. Consilium, *i*, 2 *n.* suus, *a*, *um*.

Ego, examino, *avi*, 1. hic, pondus, *eris*, 3 *n.* meus, *a*, *um*.

Sedo, *avi*, 1. vox, *ocis*, 3 *f.* populus, *i*, 2 *m.* authoritas, *atis*, 3 *f.* suus, *a*, *um*.

Ago, *egi*, 3. exemplum, *i*, 2 *n.* civis, *is*, 3 *m.* bonus, et fortis, *e*.

Ludus, *i*, 2 *m.* aliquis, *æ*, *id.* do, *dedi*, 1. ætas, *atis*, 3 *f.* hic, concessus, *us*, 4 *m.* omnis, *e*.

Cur, *adv.* facio, *eci*, 3. res, *ei*, 5 *f.* parvus, *a*, *um*. magnus, *a*, *um*. verbum, *i*, 2 *n.* tuus, *a*, *um*.

Mentio, *onis*, 3 *f.* vir, *iri*, 2 *m.* ille. fortis, *e*. debilito, *avi*, 1. vox, *ocis*, 3 *f.* meus, fletus, *us*, 4 *m.*

Si, *conj.* volo, *ui*, *irr.* fortasse, *adv.* vix. *adv.* possum, *potui*, *irr.* frango, *egi*, 3. audacia, *æ*. 1 *f.* sceleratissimus, *a*, *um*. jam. *adv.* corroboratus, *a*, *um*, *part.* vetustas, *atis*, 3 *f.*

Jam, *adv.* vinco, *ici*, 3. victor, *oris*, 3 *m.* omnis, *e*. æquitas, *atis*, 3 *f.* et misericordia, *æ*.

Vinco, *ici*, 3. adversarius, *i*, 2 *m.* species, *ei*, 5 *f.* clementia, *æ*, 1 *f.*

Frango, *egi*, 3. Catilina, *æ*, 1 *m* diligentia, *æ*, 1 *f.* meus, *a*, *um*. authoritas, *atis*, 3 *f.* senatus, *us*, 4 *m.* et virtus, *utis*, 3 *f.* vester, *a*, *um*.

Instruo, *uxi*, 3. civis, *is*, 3 *c.* sceleratus, *a*, *um*. et perditus, *a*, *um*. exercitus, *us*, 4 *m.* Gallus, *i*, 2 *m.* et Germanus, *i*, 2 *m.* pecunia, *æ*, 1 *f.* et equitatus, *us*, 4 *m.* et peditatus, *us*, 4 *m.*

Facio, *eci*, 3. senatus, *us*, 4. firmus, *a*, *um*. authoritas, *atis*, 3 *f.* vester, *a*, *um*.

Italia, *æ*, 1 *f.* omnis, *e*. exardeo, *arsi*, 2. desiderium, *i*, 2 *n.* libertas, *atis*, 3 *f.*

Patior, *passus sum*, 3 *dep.* injuria, *æ*, 1 *f.* omnis, *e*. bellum, *i*, 2 *n.* animus, *i*, 2 *m.* æquus, *a*, *um*.

Res-publica, *ei*, *æ*, 5 & 1. conservo, *avi*, 1. virtus, *utis*, 3 *f.* consiliu n, *i*, 2 *n.* et felicitas, *atis*, 3 *f.* tres *pl. m.* & *f.* et trian imperator, *oris*, 3 *m.*

Conservo, *avi*, 1. res-publica, *ei*, *æ*, 5 & 1. templum, *i*, 2 *n.* Deus, *i*, 2 *m.* immortalis, *e*. bonum, *i*, 2 *n.* et fortuna. *æ*, 1 *f.* homo, *inis*, 3 omnis, *e*. dimicatio, *onis*, 3 *f.*

Rex, *egis*, 3 *m.* legatus, *i*, 2 *m.* aperte, *adv.* oppugno, *avi*. ego pecunia, *æ*, 1 *f.*

My mind was offended with many things.

Apelles finiſhed the head of Venus, and the upper parts of the breaſt, with the higheſt elegance; he left the other part of the body unfiniſhed.

I burn with an incredible deſire that my name may be rendered illuſtrious by your writings.

They eſcaped the bitterneſs of that time by the favour of the immortal Gods.

A mother diſtinguiſhes twins by habit.

He puniſhed his ſon with death.
He rejoiced in the continual rememberance of pleaſure.

Every period of a quiet life is diſturbed by the fear of death.
Your wiſe men being moved by ſome great advantage will fight.

Children are delighted with laborious ſports.

Greece excelled us in learning, and every kind of literature.
Are we able to exceed Plato in eloquence?

I have embraced your brother with the utmoſt benevolence.
The ſeas being agitated by the wind, grow warm.

The ſun itſelf fills the whole world with its light.

The vines take hold of the props as with hands.

Animus, *i*, 2 *m.* meus, *a*, *um*, offendo, *i*, 3. res, *ei*, 5 *f.* multus, *a*, *um*.

Apelles, *is*, 3 *m.* perficio, *eci*, 3. caput, *itis*, 2 *n.* Venus, *eris*, 3 *f.* et ſummum, *i*, 2 *n.* pectus, *oris*, 3 *n.* ars, *artis*, 3 *f.* politiſſimus, *a*, *um.* relinquo, *iqui*, 4. pars, *artis*, 3 *f.* reliquus, *a*, *um.* corpus, *oris*, 3 *n.* inchoactus, *a*, *um*.

Ardeo, *arſi*, 2. cupiditas, *atis*, 3 *f.* incredibilis, *e.* ut, *conj.* nomen, *inis*, 3 *n.* noſter, *a*, *um.* illuſtror, *illuſtratus ſum*, 1. ſcriptum, *i*, 2 *n.* tuus.

Subterfugio, *i*, 3. acerbitas, *atis*, 3 *f.* tempus, *oris*, 3 *n.* ille, benignitas, *atis*, 3 *f.* Deus, *i*, 2 *m.* immortalis, *e*.

Mater, *tris*, 3. *f.* internoſco, *ovi*, 3. gemini, *orum*, 2 *m.* conſuetudo, *inis*, 3. *f.*

Multo, *avi*, 1. filius, *i*, 2 *m.* ſuus, mors, *ortis*, 3 *f.*

Lætor, *atus*, ſum, 1 *dep.* recordatio, *onis*, 3 *f.* aſſiduus, *a*, *um.* voluptas, *atis*, 3 *f.*

Status, *us*, 4 m. omnis, *e.* vita, *æ*, 1 *f.* quietus, *a*, *um.* perturbo, *avi*, 1. metus, *us*, 4 *m.* mors, *tis*, 3 *f.*

Sapiens, *entis*, 3. veſter, *a*, *um.* commotus, *a*, *um*, *part.* emolumentum, *i*, 2 *n.* aliquis, *æ*, *id.* magnus, *a*, *um.* pugno, *avi*, 1.

Puer, *eri*, 2 *m.* delecto, *avi*, 1. luſio, *onis*, 3 *f.* laborioſus, *a*, *um*.

Græcia, *æ*, 1 *f.* ſupero, *avi*, 1. ego doctrina, *æ*, 1 *f.* et genus, *eris*, 3 *n.* omnis, *e*, literæ, *arum*, 1 *f. pl.*

Poſſum, *potui*, *irr.* ſupero, *avi*, 1. Plato, *onis*, 3 *m.* eloquentia, *æ*, 1 *f.*

Complector, *exus ſum*, 3 *dep.* frater, *ris*, 3 *m.* veſter, *a*, *um.* benevolentia, *æ*, 1 *f.* ſummus, *a*, *um*.

Mare, *is*, 3 *n.* agitatus, *a*, *um*, *part.* ventus, *i*, 2 *m.* tepeſco, *tepui*, 3.

Sol, *olis*, 3 *m.* ipſe impleo, *evi*, 2. mundus, *i*, 2 *m.* totus, *a*, *um.* lux, *lucis*, 3 *f.* ſuus.

Vitis, *is*, 3. *f.* apprehendo, *i*, 3. adminiculum, *i*, 2 *n.* tanquam, *conj.* manus, *us*, 4 *f.*

## RULE X.

*SOME Prepoſitions govern an Accuſative Caſe, others an Ablative; and* Tenus, *before a plural Noun, a Genitive.*

I have not dared to write to Cæſar, on account of his engagements.

The kingdom is in the power of the enemy.

He ſpoke of the nature of the war.
He put an end to a very great war in Africa.

He could not ſee her without the greateſt grief.

He accompliſhed this by the death of another body.

The poiſon flows into all parts of his body.

He is ſaid to have fallen from his horſe.

I am afraid to ſpeak of myſelf before you.

Many and weighty thoughts are in my mind.

I took the law into my hands with this diſpoſition.

I will firſt ſpeak concerning your advantage.

They took up arms for their common ſafety.

He notes and marks with his eyes every one of us for ſlaughter.
He often caſts back his eyes to this city.

Nothing as yet has happened to him, contrary to his inclination.
They undertook the buſineſs without any delay.

Think of yourſelves and children.
You choſe to go into a province.
My brother determined according to his equity and prudence.

Non audeo, *ausus sum*, 2. scribo, *scripsi*, 3. ad, *prep. ac.* Cæsar, *aris*, 3 *m.* propter, *prep. ac.* occupatio, *onis*, 3 *f.* suus.

Regnum, *i*, 2 *n.* sum in, *prep. ab.* potestas, *atis*, 3 *f.* hostis, *is*, 3 *c.*

Dico, *ixi*, 3. de, *prep. ab.* natura, *æ*, 1 *f.* bellum, *i*, 2 *n.*

Conficio, *eci*, 3. bellum maximus, *a*, *um.* in, *prep. ab.* Africa, *æ*, 1 *f.*

Non possum, *potui*, *irr.* vide, *di*, 2. ille fine, *prep. ab.* dolor, *oris*, 3 *m.* maximus.

Perficio, *eci*, 3. hic per, *prep. ac.* mors, *ortis*, 3 *f.* corpus, *oris*, 3 *n.* alius, *a*, *ud.*

Venenum, *i*, 2. *n.* permano, *avi*, 1. in, *prep. ac.* pars, *artis*, 3 *f.* omnis corpus, *oris*, 3 *n.*

Dico, *ixi*, 3. cado, *cecidi*, 3. ex, *prep. ab.* equus, *i*, 2 *m.* suus.

Vereor, *veritus sum*, 2 dico, *ixi*, 3. de, *prep. ab.* ego, ipse, apud, *prep. ac.* tu.

Cogitatio, *onis*, 3 *f.* multus, *a*, *um.* et gravis, *e.* sum in, *prep. ab.* animus, *i*, 2 *m.* meus.

Sumo, *umpsi*, 3. lex, *egis*, 3 *f.* in, *prep. ac.* manus, *us*, 4 *f.* hic animus, *i*, 2 *m.*

Prius, *adv.* dico, *dixi*, 3. de, *prep. ab.* commodum, i, 2 *n.* vester, *a*, *um.*

Capio, *epi*, 3. arma, *orum*, 2 *n. plur.* pro, *prep. ab.* salus, *utis*, 3 *f.* communis, *e.*

Noto, *avi*, 1. et designo, *avi*, 1. oculus, *i*, 2 *m.* quisque, *æque*, *idque.* ego ad, *prep. ac.* cædes, *is*, 3 *f.*

Sæpe, *adv.* retorqueo, *si*, 2. oculus, *i*, 2 *m.* is, *ea*, *id.* ad, *prep. ac.* his urbs, *urbis*, 3 *f.*

Nihil, *indec.* adhuc, *adv.* accido, *i*, 3. ille præter, *prep. ac.* voluntas, *atis*, 3 *f.* is, *ea*, *id.*

Suscipio, *epi*, 3. negotium, *i*, 2 *n.* fine, *prep. ab.* mora, *æ*, 1 *f.* ullus, *a*, *ud.*

Cogito, *avi*, 1. de, *prep. ab.* tu, et liberi, *orum*, 2 *m. p.*

Volo, *ui*, *irr.* eo, *ivi*, 4. in, *prep. ac.* provincia.

Frater, *tris*, 3 *m.* decerno, *crevi*, 3. pro, *prep. ab.* equitas, *atis*, 3 *f.* et prudentia, *æ*, 1 *f.* suus, *a*, *um.*

He placed his own family in poſſeſſion of her farm.

Do you eſteem me cruel, inhuman, ſevere, beyond other perſons?

On account of ſo great a difference of the men, and their cauſes, I have behaved myſelf different towards each of them.

All good men of all ranks and orders, join my ſafety to their own.

He ſpoke with a low voice of the wickedneſs of Lentulus, of the boldneſs of all the conſpirators.

In ſo great a cloud of error and ignorance, you held out the cleareſt light to my underſtanding.

I reſt the whole cauſe on your clemency and humanity.

All Italy called me back to my country.

He joined my cauſe with the common ſafety.

I was unwilling to undertake the affair againſt an armed force, without the protection of the people.

None touched any of theſe effects.

They are all without fault; they are equally worthy, and honeſt men.

He was tribune of the ſoldiers in Macedonia.

That ſerious and ingenious poet wrote thoſe things, that he might excite us, and our children to induſtry and glory.

Sextius followed Antlony with that army, with the greateſt haſte.

An incredible multitude came together into the capitol, from the whole city, and all Italy.

Colloco, *avi*, 1. familia, *æ*, 1 *f.* ſuus, in, *prep. ab.* poſſeſſio, *onis*, 3 *f.* fundum, *i*, 2 *n.* is, *ea*, *id.*

Exiſtimo, *avi*, 1. ego crudelis, *e.* inhumanus, *a*, *um.* aſper, *a*, *um.* præter, *prep. ac.* cæterus, *a*, *um.*

Propter, *prep. ac.* diſſimilitudo, *inis*, 3 *f.* tantus, *a*, *um*, homo, *inis*, 3. et cauſa, *æ.* 1 *f.* præbeo, *ui*, 2. ego diſſimilis, *e.* in, *prep. ac.* uterque, *traque*, *trumque.*

Omnis, *e.* bonus genus, *eris*, 3 *n.* omnis, *e.* et ordo, *inis*, 3 *m.* conjungo, *unxi*, 3. ſalus, *utis*, 3 *f.* meus, cum, *prep. ab.* ſuus, *a*, *um.*

Dico, *dixi*, 3. cum, *prep. ab.* vox, *ocis*, 3 *f.* ſuppreſſus, *a*, *um*, *part.* de, *prep. ab.* ſcelus, *eris*, 3 *n.* Lentulus, *i*, 2 *m.* de, *prep. ab.* audacia, *æ*, 1 *f.* conſpirator, *oris*, 3 *m.* omnis, *e.*

In, *prep. ab.* tenebræ, *arum*, 1 *f. plur.* tantus, *a*, *um.* error, *oris*, 3. *m.* et ignorantia, *æ*, 1 *f.* præfero, *tuli*, *irr.* lumen, *inis*, 3 *n.* clarus, *a*, *um.* mens, *entis*, 3 *f.* meus.

Repono, *ſui*, 3. cauſa, *æ*, 1 *f.* totus, *a*, *um.* in, *prep. ab.* manſuetudo, *inis*, 3 *f.* et humanitas, *atis*, 3 *f.* veſter.

Italia, *æ*, 1 *f.* cunctus, *a*, *um.* revoco, *avi*, 1. ego in, *prep. ac.* patria, *æ*, 1 *f.*

Conjungo, *unxi*, 3. cauſa, *æ*, 1 *f.* meus cum, *prep. ab* ſalus, *utis*, 3 *f.* communis, *e.*

Nolo, *irr.* ſuſcipio, *epi*, 3. cauſa, *æ*, 1 *f.* contra, *prep. ac.* vis, *is*, 3 *f.* armatus, *a*, *um.* ſine, *prep. ab.* præſidium, *i*, 2 *n.* populus, *i*, 2 *m.*

Nemo, *inis*, 3 *m.* attingo, *attigi*, 3. res, *ei*, 5 *f.* ullus, *a*, *um.* hic bonum, *i*, 2 n.

Sum omnis, *e.* ſine, *prep. ab.* macula, *æ*, 1 *f.* ſum æque, *adv.* bonus atque integer, *a*, *um.*

Sum tribunus, *i*, 2 *m.* miles, *itis*, 3 *m.* in, *prep. ab.* Macedonia, *æ*, 1 *f.*

Ille poeta, *æ.* 1 *m.* gravis, *e.* et ingenioſus, *a*, *um*, ſcribo, *ipſi*, 3. hic ut, *conj.* excito, *avi*, 1. ego, et liberi, *orum*, 2 *n.* noſter, *a*, *um.* ad, *prep. ac.* induſtria, *æ*, 1 *f.* et laus, *dis*, 3 *f.*

Sextius, *i*, 2 *m.* conſequor, *utus ſum*, 3 *dep.* Antonius, *i*, 2 *m.* cum, *prep. ab.* exercitus, *us*, 4 *m.* ille celeritas, *atis*, 3 *f.* ſummus, *a*, *um.*

Multitudo, *inis*, 3 *f.* incredibilis, *e.* convenio, *i*, 4. in, *prep. ac.* capitolium, *i*, 2 *n.* ex, *prep. ab.* omnis, *e.* civitas, *atis*, 3 *f.* et Italia, *æ*, 1 *f.* cunctus, *a*, *um.*

Publius Sextius undertook a journey to Cæsar for my safety.

Publius Lentulus held a meeting concerning me.

Admission into that highest rank, lies open to the industry and the virtue of all the citizens.

In that office you have not only emerged out of beggary, but even now terrify us with your wealth.

You despise the fortunes of others; you boast most intolerably of your own wealth.

You have gardens at the Tiber:
I now say nothing against that woman.

Did the father recommend this boy for this purpose?

These kinds of virtues are scarcely found in books.

I speak of the dignity of those witnesses.

He fought with our enemy in battle hand to hand.

A slave of Clodius has been seized in the temple of Castor.
The cause of Milo has always been approved of by the senate.
He endeavoured to make an attack upon the province of Brutus with an army.

They collected an army against the consuls.

They reduced the most warlike nations under the power of this empire.
The legions determined to defend the senate against Anthony.
Will you see him without the greatest grief?

Your fortune invites you to ease and dignity.

Publius, *i*, 2 *m.* Sextius, *i*, 2 *m.* ſuſpicio, *epi*, 3. iter, *itineris*, 2 *n.* ad, *prep. ac.* Cæſar, *aris*, 3 *m.* ob. *prep. ac.* ſalus, *utis*, 3 *f.* meus.

Publius Lentulus habeo, *ui*, 2. concio, *onis*, 3 *f.* de, *prep. ab.* ego.

Aditus, *us*, 4. in, *prep. ac.* ordo, *inis*, 3 *m.* ille ſummus, *a*, *um.* pateo, *ui*, 2. induſtria, *æ*, 1 *f.* et virtus, *utis*, 3 *f.* civis, *is*, 3 *c.* omnis, *e.*

In, *prep. ab.* is, *ea*, *id.* magiſtratus, *us*, 4 *m* non ſolum, *adv.* emergo, *ſi*, 3. ex, *prep. ab.* mendicitas, *atis*, 3 *f* ſed etiam jam terreo, *ui*, 2. ego divitiæ, *arum*, 1 *f. pl.* tuus.

Deſpicio, *exi*, 3. fortuna, *æ*, 1 *f.* alius, *a*, *ud*, glorior, *gloriatus ſum*, 1 *dep.* intolerantiſſime, de, *prep. ab.* divitiæ tuus.

Habeo, *ui*, 2. hortus, 2 *m.* ad, *prep. ac.* Tiber, *eris*, 3.

Jam dico, *ixi*, 3. nihil, *indec.* in, *prep. ac.* mulier, *eris*, 3 *f.* iſte.

Parens, *entis*, 3. commendo, *avi*, 1. hic puer, *eri*, 2 *m.* ob, *prep. ac.* hic cauſa, *æ*, 1 *f.*

Hic genus, 3 *n.* virtus, *utis*, 3 *f.* vix, *adv.* reperio, *i*, 4. in, *prep. ab.* liber, *bri*, 2 *m.*

Loquor, *locutus ſum*, 3 *dep.* de dignitas, *prep. ab.* iſte teſtis, *is*, 3.

Pugno, *avi*, 1. cum, *prep. ab.* noſter hoſtis, *is*, 3 *m.* in, *prep. ab.* acies, *ei*, 5 *f.* cominus, *adv.*

Servus, *i*, 2 *m.* Clodius. *i*, 2 *m.* comprehendo, *i*, 3. in, *prep. ab.* templum, *i*, 2 *n.* Caſtor, *oris*, 3 *m.*

Cauſa, *æ*, 1 *f.* Milo, *onis*, 3 *m.* ſemper, *adv.* probo, *avi*, 1. a, *prep. ab.* ſenatus, *us*, 4 *m.*

Conor, *conatus ſum*, 1 *dep.* facio, *eci*, 3. impetus, *us*, 4 *m.* in, *prep. ac.* provincia, *æ*, 1 *f.* Brutus, *i*, 2 *m.* cum, *prep. ab.* exercitus, *us*, 4 *m.*

Comparo, *avi*, 1. exercitus, *us*, 4 *m.* contra, *prep. ac.* conſul, *ulis*, 3 *m.*

Redigo, *egi*, 3. gens, *entis*, 3 *f.* bellicoſus, *a*, *um.* in, *prep. ac.* ditio, *onis*, 3 *f.* hic imperium, *i*, 2 *n.*

Legio, *onis*, 3 *f.* decerno, *crēvi*, 3. defendo, *i*, 3. ſenatus, *us*, 4 *m.* contra, *prep. ac.* Antonius, *i*, 2 *m.*

Video, *i*, 2. ille ſine, *prep. ab.* dolor, *oris*, 3 *m.* magnus, *a*, *um.*

Fortuna, *æ*, 1 *f.* veſter, *a*, *um.* invito, *avi*, 1. tu, ad, *prep. ac.* otium, *i*, 2 *n.* et dignitas, *atis*, 3 *f.*

Trebonius was tortured by Dolabella, and Regulus by the Carthaginians.

I have letters in my hand, declaring hope of victory.

He drew two legions out of the camp, with incredible induſtry and valour.

I ſeemed to affect the ſenate very much, by the mentioning of your regard for that order.

We will ſupport our dignity in the ſenate.

You have known the ſlowneſs and the ſilence of the man.

He delivered me letters from you, full of love and duty.

What was there in my laſt letters, except a complaint of the times?

Poſthumius came to me about the tenth hour of the night.

I received great joy and pleaſure from your glory.

I have given a ſupper to Hirtius, but without a peacock.

I place the greateſt hope of victory in the agreement of Plancus and Brutus.

I knew your diſpoſition to me before the civil war.

The tribunes of the people propoſed a moſt unjuſt law concerning their lands.

I rank them in the number of my friends.

I determined to march the army to Taurus.

He is beloved by me on account of his great politeneſs and attention.

Cæſar ſent a threatening letter to the ſenate.

Trebonius, *i*, 2 *m.* crucio, *avi*, 1. a, *prep. ab.* Dolabella, *æ*, 1 *m.* et Regulus, *i*, 2 *m.* a, *prep. ab.* Carthagenienſis, *is*, 3.

Teneo, *ui*, 2. epiſtola, *æ*, 1 *f.* in, *prep. ab.* manus, *us*, 4 *f.* meus, declarans, *antis*, *part.* ſpes, *ei*, 5 *f.* victoria, *æ*, 1 *f.*

Educo, *uxi*, 3. legio, *onis*, 3 *f.* duo, *e*, *prep. ab.* caſtra, *orum*, 2 *n. pl.* ſtudium, *i*, 2 *n.* et virtus, *utis*, 3 *f.* incredibilis, *e.*

Videor, *viſus ſum*, 2. commoveo, *ui*, 2. ſenatus, *us*, 4 *m.* maxime, *adv.* commemoratio, *onis*, 3 *f.* voluntas, *atis*, 3 *f.* veſter, *a*, *um.* erga, *prep. ad.* ille ordo, *inis*, 3 *m.*

Ego retineo, *ui*, 2. dignitas, *atis*, 3 *f.* in, *prep. ab.* ſenatus.

Noſco, *ovi*, 3. tarditas, *atis*, 3 *f.* et taciturnitas, *atis*, 3 *f.* homo, *inis*, 3.

Reddo, *didi*, 3. ego litteræ, *arum*, 1 *f. p.* a, *prep. ab.* ta plenus, *a*, *um.* amor, *oris*, 3 *m.* et officium, *i*, 2 *n.*

Quis, *æ*, *id.* ſum in, *prep. ab.* literæ ſuperior, *oris*, *adj.* meus, præter, *prep. ac.* querela, *æ*, 1 *f.* tempus, *oris*, 3 *n.*

Poſthumius, *i.* 2 *m.* venio, *i*, 4. ad, *prep. ac.* ego circiter, *prep. ac.* hora, *æ*, 1 *f.* decimus, *a*, *um.* nox, *octis*, 3 *f.*

Capio, *cepi*, 3. lætitia, *æ*, 1 *f.* et voluptas, *atis*, 3 *f.* magnus, *a*, *um.* ex, *prep. ab.* gloria, *æ*, 1 *f.* tuus.

Do, *dedi*, 1. cæna, *æ*, 1 *f.* Hirtius, *i*, 2 *m.* tamen, *conj.* ſine, *prep. ab.* pavo, *onis*, 3.

Pono, *ui*, 3. ſpes, *ei*, 5 *f.* magnus, *a*, *um.* victoria, *æ*, 1 *f.* in, *prep. ab.* concordia, *æ*, 1 *f.* Plancus, *i*, 2 *m.* et Brutus, *i*, 2 *m.*

Agnoſco, *ovi*, 3. animus, *i*, 2 *m.* tuus erga, *prep. ac.* Ego ante, *prep. ac.* bellum, *i*, 2 *n.* civilis, *e.*

Tribunus, *i*, 2 *m.* plebs, *ebis*, 3 *f.* promulgo, *avi*, 1. lex, *egis*, 3 *f.* iniquus, *a*, *um.* de, *prep. ab.* ager, *i*, 2 *m.* is, *ea*, *id.*

Habeo, *ui*, 2. is, in *prep. ab.* numerus, *i*, 2 *m.* amicus, *i*, 2 *m.* meus.

Statuo, *ui*, 3. duco, *uxi*, 3. exercitus, *us*, 4 *m.* ad, *prep. ac.* Taurus, *i*, 2 *m.*

Diligo, *exi*, 3. a, *prep. ab.* ego propter, *prep. ac.* humanitas, *atis*, 3 *f.* is ſummus, *a*, *um.* et obſervantia, *æ.*

Cæſar, *aris*, 3 *m.* mitto, *iſi*, 3. literæ, *arum*, 1 *f. pl.* minax, *acis*, *adj.* ad, *prep. ac.* ſenatus, *us*, 4 *m.*

The city was never in greater danger.

He always defpifed that kind of men, and the greateft clamours for your fafety.

Indeed I defire you to come to me.

We were willing to find out the truth without contention.

I gave my attention the more willingly to Antiochus, that I might underſtand the whole ſubject from him.

Let us then begin from the ſenſes.

There is the greateſt truth in the ſenſes, if they are perfect.

The mind of man is moſt adapted to the knowledge of things.

Obſtinacy in the ſmalleſt matters, is blameable.

Seek the medicine of grief from philoſophy.

Socrates ſeems to me to have called off philoſophy from hidden ſubjects, and to have introduced her to common life.

We allow the pleaſures and pains of the mind to ariſe from the pleaſures and pains of the body.

All their life has been ſpent in glorious labours.

We receive from them philoſophy, and all the liberal ſciences.

Many good men without any learning, following nature herſelf, have done many commendable things.

All duties ariſe from the principles of nature.

I turned a little to the right out of the way, that I might go to the tomb of Pericles.

We ſee the little ſparks of virtue in boys,

Civitas, *atis*, 3 *f.* nunquam, *adv.* fum in, *prep. ab.* periculum, *i*, 2 *n.* magnus, *a*, *um.*

Semper, *adv.* negligo, *exi*, 3. ille genus, *eris*, 3 *n.* homo, *inis*, 3. et clamor, *oris*, 3 *m.* magnus, *a*, *um.* pro, *prep. ab.* falus, *utis*, 3 *f.* vetter, *a*, *um.*

Vero, *adv.* cupio, *ivi*, 3. tu venio, *ire*, 4. ad, *prep. ac.* ego.

Volo, *volui*, *irr.* invenio, *i*, 4. verus, *a*, *um.* fine, *prep. ab.* contentio, *onis*, 3 *f.*

Do, *dedi*, 1. opera, *æ*, 1 *f.* diligenter, *adv.* Antiochus, *i*, 2 *m.* ut intelligo, *exi*, 3. cauſa, *æ*, 1 *f.* totus, *a*, *um.* ab, *prep. ab.* ille.

Ordior, *ortus et orditus ſum*, 4 *dep.* igitur, *adv.* a, *prep. ab.* ſenſus, *us*, 4.

Sum veritas, *atis*, 3 *f.* magnus, *a*, *um.* in, *prep. ab.* ſenſus, *us*, 4 *m.* ſi, *conj.* ſum fanus, *a*, *um.*

Mens, *entis*, 3 *f.* homo, *inis*, 3. ſum aptus, *a*, *um.* ad, *prep. ac.* ſcientia, *æ*, 1 *f.* res, *ei*, 4 *f.*

Pertinacitas, *atis*, 3 *f.* in, *prep. ab.* res, *ei*, 5 *f.* parvus, *minor*, *minimus.* reprehendor, *reprehenſus ſum*, 3.

Peto, *i*, 3. medicina, *æ*, 1 *f.* dolor, *oris*, 3 *m.* a, *prep. ab.* philoſophia, *æ*, 1 *f.*

Socrates, *is*, 3 *m.* videor, *viſus ſum*, 2. ego avoco, *avi*, 1. philoſophia, *æ*, 1 *f.* a, *prep. ab.* res, *ei*, 5 *f.* occultus, *a*, *um.* et adduco, *uxi*, 3. ad, *prep. ac.* vita, *æ*, 1 *f.* communis, *e.*

Fateor, *faſſus ſum*, 2 *dep.* voluptas, *atis*, 3 *f.* et dolor, *oris*, 3 *m.* animus, *i*, 2 *m.* naſcor, *natus ſum*, 3 *dep.* *e*, *prep. ab.* voluptas, et dolor corpus, *oris*, 3 *n.*

Omnis, *e*, is vita, *æ*, 1 *f.* conſumo, *umpſi*, 3. in, *prep. ab.* labor, *oris*, 3 *m.* glorioſus, *a*, *um.*

Habeo, *ui*, 2. ab, *prep. ab.* hic philoſophia, *æ.* et diſciplina, *æ*, 1 *f.* omnis, *e.* ingenuus, *a*, *um.*

Vir, *iri*, 2 *m.* multus, *a*, *um.* bonus, *a*, *um.* fine, *prep. ab.* doctrina, *æ*, 1 *f.* ullus, *a*, *ud.* ſecutus, *a*, *um*, *part.* 1. natura, *æ*, 1 *f.* ipſe facio, *eci*, 3. multus, *a*, *um.* laudabilis, *e.*

Officium, *i*, 2 *n.* omnis, *e.* proficiſcor, *profectus ſum*, 3 *dep.* a, *prep. ab.* principium, *i*, 2 *n.* natura, *æ*, 1 *f.*

Declino, *avi*, 1. paululum, *adv* ad, *prep. ac.* dexter, *a*, *um.* (*ſub* manum) de, *prep. ac.* via, *æ*, 1 *f.* ut, *conj.* accedo, *eſſi*, 3. ad, *prep. ac.* ſepulchrum, *i*, 2 *n.* Pericles, *is.*

Video, *ere*, 2. ſcintillula, *æ*, 1. *f.* virtus, *utis*, 3 *f.* in, *prep. ab.* puer, *i*, 2.

We read fictitious ſtories with pleaſure, from which no advantage can be deduced.

Our generals have devoted their lives to the ſafety of their country.

Geometry was in the higheſt eſteem amongſt them.

The departure of the ſoul from the body does not happen without pain.

Send letters to me concerning all things as often as poſſible.

After noon we went into the academy.

Their diſcourſe wonderfully diſagrees with their life.

I will firſt ſpeak of the weakneſs of many perſons, and of the different precepts of philoſophers.

Huntſmen continue all night in the ſnow.

Military glory is exceſſive in a brave man.

There are many things in our cuſtoms derived from the Pythagoreans.

Without compaſſion we cannot be generous.

We will ſend theſe five other books to Brutus.

Many things in philoſophy have not been ſufficiently explained.

Not only the unlearned, but alſo the learned diſagree upon this affair.

All theſe things are to be referred to this enquiry concerning the immortal Gods.

No one is able to be happy without virtue.

Not only philoſophers, but alſo our anceſtors have ſeparated religion from ſuperſtition.

Living creatures are ſupported by the reſpiration of the air.

Lego, *i*, 3. fabula, *æ*, 1 *f.* fictus, *a*, *um.* delectatio, *onis*, 3 *f.* ex, *prep. ab.* qui, *quæ*, *quod.* utilitas, *atis*, 3 *f.* nullus poſſum, *potui*, *irr.* duco, *duxi*, 5.

Imperator, *oris*, 3 *m.* noſter voveo, *i*, 2. caput, *itis*, 3 *n.* ſuus pro, *prep. ab.* ſalus, *utis*, 3 *f.* patria, *æ*, 1 *f.*

Geometria, *æ*, 1 *f.* ſum in, *prep. ab.* honor, *oris*, 3 *m.* ſummus, *a*, *um.* apud, *prep. ac.* ille.

Diſceſſus, *us*, 4 *m.* animus, *i*, 2 *m.* a, *prep. ab.* corpus, *oris*, 3 *n.* non fio, *factus ſum*, *irr.* ſine, *prep. ab.* dolor, *oris*, 3 *m.*

Mitto, *miſi*, 3. literæ, *arum*, 1 *f. p.* ad, *prep. ac.* ego, quam ſæpiſſime, *adv.*

Poſt, *prep. ac.* meridies, *ei*, 5 *m.* deſcendo, *i*, 3. in, *prep. ac.* academia, *æ*, 1 *f.*

Sermo, *onis*, 3 *m.* is mirabiliter, *adv.* pugno, *avi*, 1. cum, *prep. ab.* vita is.

Primum, *adv.* loquor, *locutus ſum*, 3 *dep.* de, *prep. ab.* imbecillitas, *atis*, 3 *f.* multus, *a*, *um.* et de diſciplina, *æ*, 1 *f.* varius, *a*, *um.* philoſophus, *i*, 2 *m.*

Venator, *oris*, 3 *m.* pernocto, *avi*, 1. in, *prep. ab.* nix, *ivis*, 3 *f.*

Gloria, *æ*, 1 *f.* militaris, *e.* ſum intemperans, *antis*, in, *prep. ab.* vir, *iri*, 2 *m.* fortis, *e.*

Multus, *a*, *um.* ſum in inſtitutum, *i*, 2 *n.* noſter, *a*, *um.* ductus, *a*, *um.* a, *prep. ab.* Pythagoreus, *a*, *um.*

Sine, *prep. ab.* miſericordia, *æ*, 1 *f.* non poſſum, *potui*, *irr.* ſum liberalis, *e.*

Mitto, *iſi*, 3. liber, *i*, 2 *m.* hic quinque alter, *a*, *um.* ad, *prep. ac.* Brutus, *i*, 2 *m.*

Res, *ei*, 5 *f.* multus, *a*, *um.* in philoſophia, *æ*, 1 *f.* non fatis, *adv.* explico, *avi*, 1.

Non ſolum, *adv.* indoctus, *a*, *um.* ſed, *conj.* etiam, *adv.* doctus diſſentio, *i*, 4. de, *prep. ab.* hic res, *ei*, 5 *f.*

Omnis, *e.* hic ſum referendus, *a*, *um.* ad, *prep. ac.* hic quæſtio, *onis*, 3 *f.* de Dii, 2 *m. plur.* immortalis, *e.*

Nemo, *inis*, 3. poſſum, *potui*, *irr.* ſum felix, *adj.* ſine, *prep. ab.* virtus, *utis*, 3 *f.*

Non ſolum, *adv.* philoſophus, *i*, 2 *m.* ſed, *conj.* etiam, *adv.* majores, 3 *m. p.* noſter, *a*, *um.* ſeparo, *avi*, 1. religio, *onis*, 3 *f.* a, *prep. ab.* ſuperſtitio, *onis*, 3 *f.*

Animans, *antis*, 3 *f. interdum et n. et m.* ſuſtineo, *ui*, 2. ſpiratio, *onis*, 3 *f.* aer, *eris*, 3 *m.*

Let us proceed from celeſtial things to terreſtrial.

The divine mind cannot be without reaſon.

The eagle flew out of the tree.
The beſt laws are taken away without any exception.

If you ſhew yourſelf very ſevere, I will not diſpute againſt you.
Craſſus was in bed, and Sulpitius ſat by him.

He waited at the ſea below the town.

The ſlaves were in the power of the proſecutor.
As ſoon as he marched out his army on this ſide the river Rubicon.
I cannot pitch my camp on account of the time of the year, and the diſpoſitions of the troops.

He went towards Brunduſium to Cæſar.

Your good will towards me, and mine towards you is equal.
No one can be happy without virtue.

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## SHORT EXERCISES.

*VERBUM perſonale et finitum, cum præcedente Nominativo, cohæret Numero et Perſona.*

THE liberty of the Roman people is at ſtake.
What tyrant has forbid us to pity the unfortunate?
That is moſt uſual.
But if we would determine truly.
The inclinations of the citizens were different.
Every animal loves itſelf.
The divorce of Mucia is ſtrongly approved of.
Fear made you a good man.
Time increaſes his deſire.
Our reaſoning agrees; our language differs.
He was afterwards made Prætor and Conſul.

Venio, *i*, 4. a, *prep. ab.* res, *ei*, 5 *f.* cœleſtis, *e.* ad, *prep. ac.* terreſtris, *e.*
Mens, *entis*, 3 *f.* divinus, *a*, *um.* non poſſum, *potui*, *irr.* ſum ſine, *prep. ab.* ratio, *onis*, 3 *f.*
Aquila, *æ.* evolo, *avi*, 1. ex, *prep. ab.* arbor, *oris*, 3 *f.*
Lex, *egis*, 3 *f.* bonus tollo, *ſuſtuli*, 3. ſine, *prep. ab.* exceptio, *onis*, 3 *f.* ullus, *a*, *ud.*
Si, *conj.* præbeo, *ui*, 2. tu durior, *oris*, *adj.* non contendo, *di*, 3. adverſus, *prep. ac.* tu.
Craſſus, *i*, 2 *m.* ſum in, *prep. ab.* lectus, *i*, 2 *m.* et Sulpitius, *i*, 2 *m.* ſedeo, *i*, 2. apud, *prep. ac.* ille.
Expecto, *avi.* ad, *prep. ac.* mare, *is*, 3 *n.* infra, *prep. ac.* oppidum, *i*, 2 *n.*
Servus, *i*, 2 *m.* ſum penes, *prep. ac.* accuſator, *oris*, 3 *m.*
Ut, *conj.* educo, *uxi*, 3. exercitus, *us*, 4 *m.* citra, *prep. ac.* flumen, *inis*, 3 *n.* Rubicon, *onis*, 3.
Non poſſum, *potui*, *irr.* facio, *eci*, 3. caſtra, *orum*, 2 *n. plur.* propter, *prep. ac.* tempus, *oris*, 3 *n.* annus, *i.* et animus, *i*, 2 *m.* miles, *itis*, 3 *m.*
Eo, *ivi*, 4. Brunduſium, *i*, 2 *n.* verſus, *prep. ac.* ad, *prep. ac.* Cæſar, *aris*, 3 *m.*
Voluntas, *atis.* tuus erga, *prep. ac.* ego et meus, erga tu ſum par, *hic*, *hæc*, *et hoc.*
Nemo poſſum, ſum beatus ſine, *prep. ab.* Virtus, *utis*, 3 *f.*

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LIBERTAS populus Romanus ago, *egi*, 3.
Quis tyrannus veto, *ui*, 1. lugeo, 2. miſer.
Is plerumque, *adv.* contingo, 3.
Si vero volo judico, 1. vere.
Voluntas civis ſum diverſus.
Animal, *alis*, 3 *n.* omnis diligo ſui ipſe.
Divorcium Mucia vehementer probo.
Timor facio tu bonus.
Dies augeo, 2. deſiderium is.
Ratio noſter conſentio, 4. oratio pugno.
Poſtea fio Prætor et Conſul.

No one interrupts me; all respect me.
The dignity, the honour of Cæsar is at stake.
The remembrance of slavery will make liberty more pleasant.
The question drops.
A dispute about words disturbs men.
He that is poor, if he is a good man, although he cannot return a favour, certainly can acknowledge it.
What the cause might have been, I shall see hereafter.
Time itself brings me comfort.
The greatness of his genius wanted not the instruction of practice.

*Dignior est Persona prima, quam secunda aut tertia; secunda item dignior quam tertia.*

I and my dearest Cicero are well.

*Copulatum per Conjugationem* et, nec, neque, *&c. et* cum *pro* et *acceptum est pluralis Numeri, ac proinde Verbum aut Adjectivum, aut Relativum, exigis plurale. Quod quidem Verbum, aut Adjectivum, aut Relativum, Genere et Persona, cum digniore Nominativo sive Substantivo quadrabit.*

Both I and Balbus lifted up our hands.
Fortitude and wisdom scarcely seem separable.
Habit and reason have made you more patient and gentle.
Pomponius, and Sextius, and Piso have as yet kept me at Thessalonica.
The great grandfather, and the grandfather were Prætors.

*Non semper vox causa is est Verbo Nominativus, sed aliquando Verbum infinitum.*

To dissemble is unlawful.
To do wrong is never useful, because it is disgraceful.

*Aliquando Oratio.*

To betray our country is a sin.
To separate the mind from the body, is nothing else than to learn to die.
To be entirely unacquainted with our own Poets is a mark of the most indolent sloth, or the most fastidious delicacy.

Nemo interpello, 1. omnis diligo ego.
Dignitas honor Cæsar ago.
Recordatio servitus facio libertas jucundus.

Quæstio cado, 3.
Controversia verbum torqueo, 2. homo.
Ille inops, *opis*, *adj.* si sum bonus vir, etiam si non possum refero gratia, certe possum habeo.
Quis causa sum video mox.
Ætas, *atis*, 3 *f.* ipse affero ego solatium.
Magnitudo, *inis*, 3 *f.* ingenium non desidero disciplina usus, *us*, 4 *m.*

The first

Ego et suavis Cicero valeo.

Et ego et Balbus tollo *sustulli*, 3. manus.
Fortitudo et sapientia vix videor possum sejungo.
Consuetudo et ratio facio tu patiens lenisque.
Pomponius et Sextius et Piso adhuc retineo ego Thessalonica.
Proavus, et avus, sum prætor, *oris*, 3 *m.*

Dissimulo non licet.
Pecco nunquam sum utilis, quia semper sum turpis.

Prodo, *didi*, 3. patria sum peccatum.
Secerno, *secrevi*, 3. animus, *a.* corpus nequidquam, *adv.* alius sum quam disco, 3. emorior, 3.
Sum omnis rudis in noster poeta, aut sum iners regnitia, aut fastidium delicatus.

To think well and to act rightly, is sufficient for a comfortable and happy life.

The highest law is the highest injury, has become a trite proverb in common discourse.

*Aliquando Adverbium, cum Genitivo.*

Part of these were illustrious in battle.

Part of them had great sums of money collected together.

*Verba infiniti modi pro Nominativo Accusativum ante se statuunt.*

Do you think * *that* such excellent men did such things without reason?

All that ancient philosophy thought that a happy life was placed in virtue alone.

It is useful to the state, that noblemen should be worthy of their ancestors.

I think it not improper that I should write to you what I think upon that affair.

I desire that you would understand this.

You deny that I dare say what I think.

We think that you can very easily explain that.

Do you think that I am so mad?

You know, Piso, that I think the very same thing.

I suppose that you had rather experience our silence.

It is evident that man is composed of body and mind.

It is innate to all, and as it were engraven on the mind, that there are Gods.

We should remember that justice should be observed towards the lowest persons.

Is it not shameful that philosophers should doubt of those things which even rustics do not doubt of?

*Varie resolvi potest hic Modus, nempe per* quod, ut, ne, quin, *pro varia præcedentis Verbi, Significatione, et Structura.*

I neither ask, nor advise you to return home.

I was wondering what was the reason that you had omitted sending me a letter.

I desire you to answer me.

* Observe that there is no Latin word for *that*, but that the Noun following is to be made the Accusative Case, and the Verb the infinitive Mood.

Bene sentis rectèque facio, sum satis ad bene beateque vivo.

Summus jus summus injuria pro jam tritus proverbium sermo.

Partim, *adv.* is sum illustris in acis, *ei.*
Pars is habeo magnus pecunia collatus.

Tu censeo, 2. tam egregius homo gero, *essi*, 3. res, *ei*, 5. tantus sine, *prep. ab.* causa.
Omnis ille antiquus philosophia sentio, *si*, 4. vita beatus p. no in virtus unus.
Utilis sum res publica, nobilis homo sum dignus majores, 3 *pl.* suus.
Non puto sum alienus ego scribo, 3. ad tu quis, *æ*, *id.* sentio, *si*, 4. de res is.
Volo tu intelligo, 3. hic.
Nego, 1. ego audeo, 2. qui sentio dico.
Censeo, *ui*, 3. tu facillime, *adv.* possum explano, *avi*, is.
Censeo ego adeone, *adv.* deliro, *avi*, 1.
Scio, *ivi.* Piso, *onis*, 3 *m.* ego sentio iste idem.
Arbitror, 1. tu malo, *malui.* experior, 4 *dep.* taciturnitas noster.
Sum perspicuus homo consto, *stiti*, 1. e corpus et animus.
Omnis innatus sum, et in animas quasi insculptus, Deus sum.
Memini justitia sum servandus et adversus infirmus.

Nonne sum turpis philosophus dubito hic, qui ne rusticus quidem dubito.

Nec hortor nec rogo ut redeo domus.
Miror, 1 *dep.* qui sum quod tu intermitto, *isi*, 3. mitto literæ ego.
Volo, *ui*, ut respondeo ego.

It was agreed between us to finish our afternoon's walk in the academy.

Ulysses is reported to have refused immortality to see Ithaca.

Every virtue attracts us to itself, and makes us love those in whom it appears to be fixt.

Nothing can be more mad than those, who in a free state act so as to be feared.

*Impersonalia præcedentem Nominativum varius expressum habent.*

It is certainly Piso, as you say.

We may well wonder how many kinds of herbs are treated of by Physicians.

It is just to say the same things of Pausanius, and Lysander.

It happened very unluckily that you never saw him.

It is evident to me that he could not bear my reproaches.

The next day they chose that we should give our opinions in few words.

*Adjectivum cum Substantivo concordat Genere, Numero, et Casu.*

I received several letters from you, all of them wrote with great care.

The best laws will be taken away by this law, without any exception.

I will now add a few words to the rest of your discourse.

We desire to find the truth, without any contention.

Right reason invites those who are in their senses, to justice, equity, fidelity.

There remains one kind of censurers.

Death is shameful in flight, glorious in victory.

*Dignius est masculinum Genus quam fœmininum aut neutrum; dignius item fœmininum quam neutrum; at cum Substantiva Res inanimatas significent adjectivum, aut relativum usitatius in neutro genere ponitur.*

Many sons and daughters placed Metellus on the funeral pile.

He made his intentions and his endeavours clear to every one.

Conſtituo, 3. inter ego ut conficio, *eci*, 3. ambulatio, *ſuis*, 3 *f.* poſt meridianus in academia.
Ulyſſes dico repudio, *avi*, 1. immortalitas ut video Ithaca, *æ*, 1 *f.*
Omnis virtus allicio ego ad ſui, que facio ut diligo in qui ipſe videor in ſum.
Nihil poſſum ſum demens hic, qui in liber civitas ita ſui inſtruo ut metuor.

Sum plane, *adv.* Piſo ut dico.
Licet miror qui genus herba animadverto a medicus.

Licet dico, *ixi*, 3. idem de Pauſanias, *æ*, *m.* que Lyſander, *dri*, 2 *m.*
Accidit per incommode quodnunquam video is.
Conſtat ego non fero meus contumelia.
Poſtridii placuit ut dico ſententia breviter.

Accipio, *epi*, 3. multus epiſtola tu, omnis ſcriptus, *æ*, *um*, *part.* diligenter, *adv.*
Lex, *egis*, 3 *f.* bonus tollo hic lex, ſine exceptio ullus.

Nunc dico pauci, *adj. plur.* ad reliquus oratio tuus.
Volo invenio verus, *a*, *um.* ſine ullus contentio, *onis*, 3 *f.*
Ratio verus invito, *avi*, 1. bene, *adv.* ſanus ad juſtitia equitas fides.
Reſto, *ſtiti*, 1. unus genus, *eris*, 3 *n.* reprehenſor, *oris*, 3 *m.*
Mors, *ortis*, 3 *f.* ſum fœdus in fuga, glorioſus in victoria.

Multus filius et filia impono, *ſui*, 3. Metellus, *i*, 2 *m.* in, *prep. ac.* rogus.
Facio concilium ſuus et conatus, 4 *m*, perſpicuus omnis.

*Ad eundem modum participia et pronomina substantivis annectuntur.*

In a State the rights of war are most carefully to be observed.

No forgetfulness will ever blot out my remembrance of your favours to me.

All your hopes are in him.

Virtue is the same in man, as in God.

I understood your conversation and Pompey's from your letters.

Prudence is not to be expected from a man who is never sober.

That God who commands within us, forbids us to depart hence without his leave.

He had things engraven on his mind.

What then is this probability of your's?

Is that our fault?

*Relativum cum antecedente concordat genere, numero, et persona.*

There will be a great dispute amongst those who shall be born, as there has been amongst us.

The careful husbandman plants trees of which he will never see the fruits.

I have read your letter, in which I perceive your singular affection for me.

I have received a letter from Dolabella, of which I have sent you a copy.

I proceed now to the pleasures of husbandmen, with which I am wonderfully delighted.

*Nec unica vox solum, sed interdum etiam oratio ponitur pro antecedente.*

What is so natural as for old men to die, which happens to young ones also?

*Relativum inter duo Antecedentia diversorum Generum, collocatum nunc cum priore, nunc cum posteriore convenit.*

Consider this animal which we call man.

Of so many different kinds, there is no animal but man, which has any knowledge of God.

In Reſ-publica jus belli ſum maxime conſervandus.

Nullus unquam oblivio, *onis*, 3 *f.* deleo, *evi*, 2. memoria meus meritum tuus erga ego.
Spes, *ei*, 5 *f.* omnis tuus ſum in hic.
Virtus ſum idem in homo ac Deus.
Cognoſco, *ovi*, 3. ſermo tuus et Pompeius, ex literæ tuus.
Prudentia non ſum poſtulandus, *part.* ab homo nunquam ſobrius, *a*, *um*.
Deus ille qui dominor in ego veto, *ui*, 1. ego demigro, 1. hinc injuſſus, *us*, 4 *m.* ſuus.
Ille habeo res ſcribo, in, *prep. ab.* animus ſuus.
Quis ſum igitur iſthic probabilis veſter?
Num ſum noſter culpa?

Sum diſſentio, *onis*, 3 *f.* magnus inter is, qui naſcor, *atus ſum*, 3. ſicut, *conj.* ſum inter ego.
Agricola, *æ*, 1 *m.* diligens, ſero, *ſevi*, 3. arbor, *oris*, 3 *f.* qui ipſe nunquam aſpicio, 3. bacca, *æ*, 2 *f.*
Lego literæ tuus, in qui recognoſco, *ovi*, 3. amor mirificus tuus in ego.
Accipio, *epi*, 3. literæ a Dolabella, qui mitto exemplum tu.
Venio, 4. nunc ad voluptas agricola, qui ego incredibiliter delector.

Quis ſum tam fecundum, *prep. ac.* natura quam, *conj.* ſenis, *is*, 3. emorior, 3 *dep.* qui idem contingo, 3. adoleſcens.

Video hic animal, *alis*, 3 *n.* quem voco homo.
Ex tot genus varius, nullus ſum animal præter homo, qui habeo notitia aliquis Deus.

*Quoties nullus Nominativus interseritur inter relativum, et Verbum, Relativum erit Verbo Nominativus.*

I will write to you when I shall see Cæsar, who will be here in two days.

How can it be imagined that there is any animal which hates itself.

How can that man praise temperance who places his chief good in pleasures.

Whoever has been found that blamed my Consulship except Clodius.

He who is called generous, pursues his duty, not his profit.

They collect many things which are said in those books.

Those things are desired which are according to our nature.

All persons naturally follow those things which seem good, and avoid the contrary.

They supposed that the man who was eminent for wisdom, had been a scholar of Pythagoras.

He who does not fear death, has procured for himself a great security, a happy life.

Dicæarchus has wrote three books which are called Lesbiacs.

He discerned those things which were true.

The desires which arise from nature are easily satisfied without any harm.

There are many things which harass and trouble me.

I speak of those also who are not in the number of the enemy.

There you will collect what belongs to this subject.

The ground which has rested many years, usually produces very plentiful crops.

I do not indeed now dispute what may be most convenient.

Now let us see what is wont to be advanced on the other side of the question.

I will omit these things; I will reply to those which affect me more.

They who desire to sell, will not find buyers.

Scribo ad tu cum video Cæsar, qui adsum biduum.

Qui, *adv.* possum cogito sum aliquis, animal qui sui odi.
Quomodo is possum laudo temperantia, qui pono summus bonus in voluptas.
Quus invenio, qui vitupero meus consulatus præter Clodius.
Qui liberalis dico, sequor, 3. officium non fructus, *us*, 4 *m.*
Colligo multus qui dico in hic liber.
Is appeto, 3. qui sum secundum, *prep. ac.* natura.

Omnis natura sequor is qui bonus videor, que fugio contrarius.
Credo is qui excello, 3. sapientia sum auditor, *oris*, 3 *m.* Pythagoras, *æ.*
Qui non timeo, 2. mors, *tis*, comparo, 1. presidium magnus sui, ad vita beatus.
Dicæarchus, *i*, 2 *m.* scribo, 3. tres liber qui vocor Lesbiacus, *a*, *um.*
Cerno, *crevi*, 3. qui sum verus.
Cupiditas, *atis*, 3 *f.* qui proficiscor, *profectus sum*, 3 *dep.* a natura facile expleo, 2. sine injuria.
Multus sum qui sollicito que ango, *anxi*, 3. ego.
Ego dico etiam de is qui non sum in numerus hostis.

Illinc assumo, 3. qui pertineo, 2. ad hic locus.
Ager qui quiesco, *evi*, 3. annus multus, soleo, *itus sum*, 2. effero, *erre.* fruges, *um*, 3 *f. pl.* uberior, *us*, *oris*, *adj.*
Ego ne jam quidem disputo qui sum expeditus, *a*, *um*, *adj.*
Nunc video is qui soleo disputor, *atus sum*, 1 *pass.* contra.
Omitto, 3. hic, respondeo, 2. ad ille qui magis moveo, *i*, 2. ego.
Qui cupio vendo, 3. non reperio, 4. emptor, *oris*, 3 *m.*

*At ſi Nominativus Relativo et Verbo interponatur, relativum regitur a verbo, aut ab alia dictione, quæ cum Verbo in Oratione locatur.*

I will ſend you the orations, both thoſe you deſire, and ſome more alſo.

There is now no nation which we may fear.

Let us begin from that which I firſt laid down.

The Egyptians conſecrated no animal, but for ſome advantage which they received from it.

It is ridiculous to ſeek after what we cannot attain.

That reaſoning which you defend, the maxims which you have learnt, entirely overthrow friendſhip.

They are happy whom no fears affright.

We are not thoſe to whom nothing appears to be true.

There are many things probable, by which the life of a wiſe man is regulated.

I ſee nothing elſe which we may be able to do.

I will explain thoſe things which you deſire, as well as I can.

He obeys the law which he does not approve of.

He underwent many things beſides, which neceſſity obliged him to bear.

I now return to thoſe things which you directed me.

You will perceive by the ſame books, both what I did and what I ſaid.

I expected the arrival of Menander whom I ſent to you, with the utmoſt impatience.

I have nothing further which I can write to you.

Where then are thoſe whom you call miſerable, or what place do they inhabit?

Why am I compelled to find fault with the ſenate, whom I have always commended?

Rabirius was amongſt thoſe, whom he had been moſt mad if he had oppoſed, moſt baſe if he had deſerted.

When I ſay all, I except thoſe whom no one thinks worthy of being citizens.

All the reaſons which you mention, are both moſt juſt, and moſt worthy of your authority and dignity.

I have received your letter, in which you adviſe me to come to Brunduſium very ſoon.

The conſuls came to that army which I had in Apulia.

Mitto oratiuncula, et qui poſtulo, 1. et plus etiam.

Jam ſum natio nullus qui pertimeſco, 2.
Ordior, 4 *dep.* ab is qui primum pono, 3.
Ægyptius, *a, um.* conſecro, 1. nullus bellua, niſi ob aliquis utilitas qui capio exis.
Sum ridiculus quæro is qui non poſſum habeo.
Ratio iſte qui defendo, 3. præceptum qui diſco fundi-tus, *adv.* everto, 3. amicitia.
Ille ſum beatus qui timor nullus terreo, 2.
Non ſum is qui nihil videor, 2. ſum verus, *a, um.*
Sum multus probabilis, qui vita ſapiens rego, 3.

Video nihil alius qui poſſum facio, 3.
Explico, 1. is qui volo ut poſſum.

Sérvo, 1. lex qui non probo, 1.
Perſevero multus præterea, *adv.* qui neceſſitas cogo, *coegi*, 3. fero.
Nunc redeo, 4. ad is qui mando, 1. ego.
Perſpicio, *exi*, 3. ex is liber, et qui gero, *eſſi*, 3. et qui dico.
Expecto, 1. adventus, *us*, 4 *m.* Menander, *dri.* qui mitto, 3. ad tu cura ſummus.
Non habeo prætera qui ſcribo ad tu.
Ubi, *adv.* igitur, *adv.* ſum ille qui dico miſer, aut qui locus incolo, 1.
Cur cogor, 3. reprehendo, 3. ſenatus qui ſemper laudo?
Rabinius ſum cum is qui amentiſſimus ſum ſi oppugno, 1. turpiſſimus ſi relinquo, 3.
Cum dico omnis, excipio, 3. is qui nemo puto dignus civitas, *atis*, 3.
Omnis cauſa qui commemoro, 1. ſum juſtus et dignus, tuus authoritas et dignitas.
Accipio, 3. literæ tuus, qui hortor, 1 *dep.* ego ut venio Brunduſium celerius, *adv.*
Conſul venio ad is excercitus qui habeo in Apulia.

*Quum duo Subſtantiva diverſæ ſignificationis concurrunt, tum poſterius in Genitivo ponitur.*

Great is the power of conſcience.
There was a diſpute of one day upon that one ſubject.
I know not what the opinion of the people is of me.
The proof of eloquence is the approbation of the audience.
It is indeed a fault to dread the diſſolution of our nature ſo ſtrongly.
The privation of every pain is rightly called pleaſure.
The whole life of philoſophers is a meditation on death.
The body is indeed as it were a veſſel, or a certain receptacle of the ſoul.
You ſeem to me to follow the opinion of Epicharmus.
Virtue is the perfection of reaſon.
Great is the force of cuſtom.
Fear is a bad ſecurity of long life.
A ſudden ſtorm at ſea frightens ſailors more than one that had been foreſeen.
I have ſent you the commentary of my conſulſhip wrote in Greek.
I think that pain is the greateſt of evils.
This is the cuſtom of mathematicians, not of philoſophers.
That part of your letter was by no means neceſſary.
My ſpeech alienated the affection of Pompey from me.
Our age has ſeen many very famous victories of the greateſt commanders.
The life of man is particularly haraſſed by their ignorance of things good and evil.
Antonius ſent me a copy of Cæſar's letter.

Let us conſider that the bodies of brave men are mortal, but that their living ſouls, and the glory of virtue are immortal.
You ſee the affair, and the whole of the buſineſs.
I dread the crime of ingratitude.
The weakneſs of the body hindered not the vigour of the mind.
Here we killed a great number of the enemy.
Will you mention your conſulſhip?
The life of all perſons depends on the life of you alone.

Magnus ſum vis conſcientia.
Sum diſputatio dies unus de hic unus res.
Neſcio, 4. qui ſum opinio populus de ego.
Effectus, *us*, 4 *m.* eloquentia ſum approbatio, *onis*, 3 *f.* audiens, *part.*
Sum quidem in *prep. ab.* vitium perhorreſco, 3. diſſolutio natura tam valde.
Privatio omnis dolor recte nominor, 1. voluptas.
Vita totus philoſophus ſum commentatio mors.

Corpus ſum quidem quaſi vas, et aliquis receptaculum animus.
Videor ego ſequor, 3 *dep.* ſententia Epicharmus.
Virtus ſum perfectio ratio.
Magnus ſum vis conſuetudo.
Metus, *us*, 4 *m.* ſum malus cuſtos diuturnitas.
Subitus tempeſtas mare terreo, 3. navigans, *antis*, *part.* vehementius quam ante proviſus, *a*, *um*, *part.*
Mitto ad tu commentarium conſulatus, *us*, 4. meus compoſitus, *a*, *um*, *part.* Græce, *adv.*
Exiſtimo, 1. dolor magnus malum omnis.
Iſte ſum mos, *oris*, 3 *m.* mathematicus non philoſophus.
Ille pars epiſtola tuus ſum minime neceſſarius.
Oratio meus alieno, 1. voluntas Pompeius a ego.
Ætas noſter video victoria multus clarus imperator ſummus.
Vita homo maxime, *adv.* vexo, 1. ignoratio res bonus et malus.
Antonius mitto, 3. ad ego exemplum literæ Cæſar ad ſui.
Cogito, 1. corpus vir fortis ſum mortalis, vero, *adv.* motus, *is*, 4 *m.* animus, *i*, 2 *m.* et gloria virtus ſum immortalis.
Video res, et ſumma negotium.
Horreo crimen animus ingratus.
Infirmitas corpus non impedio, 4. vis animus.

Hic cædo, *cæcidi*, 3, magnus numerus hoſtis.
Tu facio mentio conſulatus tuus?
Vita omnis pendeo, 2, ex vita tu unus.

The wiſeſt men ſaw the reaſon of the action.
He turned his brother out of poſſeſſion of his farm.
I have admired Pompey's virtue and greatneſs of mind.
The attack of Saguntum was the origin of the second Punic war.
Right reaſon will have more influence over me, than the opinion of the common people.
Thales the Mileſian ſaid, that water was the firſt principle of all things.
We purſue health, ſtrength, freedom from pain, on their own account.
We were diſcourſing of the nature of the Gods.
For what nation is there, or race of men, which has not, even without learning, ſome preconception of the Gods?
It is the duty of juſtice not to injure mankind, of modeſty not to offend them.
You only aſſume the name of virtue, you are ignorant what power it really has.

*Proinde hic Genitivus ſæpiſſime in Adjectivum poſſeſſivum mutatur.*

The ſentiment indeed of a king, and worthy the family of Æacus.
After being received with the magnificence of a king, we continued our diſcourſe till late at night.
Frugality is the virtue of a private man, not of a king.
A conſul is wanting who can check the fury of the tribunes by his eloquence.
I aſſume to myſelf a father's authority and ſeverity.

*Eſt etiam ubi in Dativum vertitur.*

I think Fibrenus is the name of that other river.

There is a likeneſs of man to God.
He has been found an enemy to nature and humanity.

*Excipiuntur quæ in eodem caſu per appoſitionem connectuntur.*

Otho, a brave man, my friend, reſtored dignity to the equeſtrian order.
We have ſent a conſul, a very brave man, with an army.

Homo sapiens video ratio factum.
Dejicio, *eci*, 3, frater suus de possessio, *onis*, 3 *f.* fundum.
Admiror virtus Pompeius, & magnitudo animus.

Oppugnatio, *onis*, 3 *f.* Saguntum, *i*, 2 *n.* sum causa bellum Punicus, *a*, *um.* secundus.
Verus, *a*, *um.* ratio plus valeo apud, *prep.* *ac.* ego quam opinio vulgus.
Thales, *is*, 3. Milesius, *a*, *um.* dico aqua sum initium omnis.
Expeto, 3. valetudo, vis, vacuitas dolor propter, *prep.* *ac.* sui.
Ago, 3. de natura Deus.
Quis enim sum gens aut qui genus, *eno*, 3 *n.* homo, qui non habeo sine doctrina anticipatio, *onis*, 3 *f.* quidam Deus?
Sum pars justitia non violo homo, verecundia non offendo.
Tantum usurpo nomen virtus ignoro, quis ipse valeo.

Regalis sanè sententia, et dignus genus Æacides, *arum.*

Post acceptus regius apparatus, produco sermo in *cum ac.* multus nox.
Frugalitas est virtus privatus, non regius.

Consul quæror qui comprimo, *essi*, 3. furor tribunitius, *a*, *um.* dico.
Suscipio ego patrius, *a*, *um.* authoritas et severitas.

Opinor Fibrenus, *i*, 2. nomen ille alter flumen, *inis*, 3 *n.*
Sum similitudo homo Deus.
Invenio inimicus natura et humanitas.

Otho, vir fortis, meus necessarius, restituo dignitas ordo, 3 *m.* equestris, *e.*
Mitto consul, vir fortissimus, cum exercitus.

Philosophy the mother of all the arts, is the invention of the Gods.

Let us consider nothing evil which is appointed either by the immortal Gods, or by nature, the parent of all.

What shall I say to my children, who regard you as another parent?

We have the consul's friends and Furnius, the tribune of the people, on our side.

How often have you endeavoured to kill me when I was consul elect? How often when consul?

Cato calls Murena a dancer.

Philosophers, the teachers of virtue have been found, who say that pain is the completion of evil.

Brutus, the noble founder of your family, freed his country.

The philosophers call all disturbances of the mind diseases.

There is one resource, study and reading, which we have always enjoyed.

Your letters have made me a compleat general.

*Adjectivum in Neutro Genere absolute, hoc est absque Substantivo positum, aliquando Genitivum postulat.*

I wish I had leisure enough to have it in my power to recite the decree of the Smyrneans.

In the greatest misfortunes I seem to have acquired thus much good.

It is most equitable that you bring here no prejudices.

There is much mischief in example.

Neither did I believe it; but certainly there was some such report.

I will inform you when I shall have any news.

Glory contains more trouble than pleasure.

*Laus et vituperium rei variis modis effertur, ac frequentius in Ablativo vel Genitivo.*

The Consul himself *a Man* of a little and mean mind.

They are endowed with the best disposition, the greatest wisdom, the most perfect harmony.

Men of the lowest fortunes are delighted with history.

It is the mark of an ingenuous mind to be willing to owe more to him, to whom you owe much.

Philosophia mater omnis ars, sum inventum, *i*, 2 *n*. Deus.
Duco nihil in malum, *i*, 2 *n*. qui sum constitutus, *a*, *um*. vel a Dii imortalis, vel a natura, parens omnis.

Quis respondeo, liberi, *orum*, 2 *m*. *p*. meus, qui puto tu parens alter ?
Habeo consul amicus et Furnius, *i*, 2 *m*. tribunus plebs noster.
Quoties tu volo interficio, 3. ego designatus quoties consul ?
Cato appello Murena saltator,
Philosophus, magister virtus, invenio, 4. qui dico dolor summum, *i*, 2 *n*. malum, *i*, 2 *n*.
Brutus præclarus auctor nobilitas tuus, libero patria.

Philosophus appello perturbatio omnis animus morbus.

Sum unus perfugium doctrina et literæ, qui semper utor, 3 *dep*.
Literæ tuus reddo ego dux summus.

Volo habeo tantus otium, ut possum recito, 1. ipsephisma, *atis*, 3 *n*. Smyrnæus, *a*, *um*.
Malum magnus videor assequor, 3 *dep*. hic tantus bonum.
Sum equus ut affero ne quis præjudicatus.
Sum multus malum, *i*, 2 *n*. in exemplum, *i*, 2 *n*.
Neque credo, sed certe sum aliquis sermo, *onis*, 3.

Narro, 1. cum habeo aliquis novus, *a*, *um*.
Gloria habeo plus molestia quam voluptas.

Consul ipse, parvus animus et pravus.

Sum optimus animus summus consilium, singularis concordia.
Homo infimus fortuna delector, 1. historia.
Sum animus ingenuus volo debeo plurimus is, qui debeo multus.

Oppianicus himself was of a cruel and severe disposition.

Amyntas is the chief person of that city in family, rank, esteem, fortune.

Turranius, a man of the highest virtue and integrity, was of the same opinion.

He possesses a certain incredible strength of mind.

*Opus et Usus Ablativum exigunt.*

Magistrates are necessary, without whose prudence and diligence the state could not exist.

We want you to come early to us.

There is need of your attention, influence, and prudence.

There is no occasion for a long speech.

The next thing is, that we should enquire whether there be any occasion for a fleet or no.

There is no occasion for disputes.

What occasion then have you for our assistance?

I want a disposition that won't oppose me.

What occasion was there for letters of that sort which you sent to him.

Where the proofs of facts are at hand, there is no occasion for words.

*Adjectiva, quæ desiderium, notitiam, memoriam, curam, timorem, potentiam, innocentiam, parsimoniam, atque its controversia significent, Genitivum adjiciunt.*

She desired that others should be ignorant of her misfortune.

If you are desirous of glory, I think you may seek for other honours.

He denied that he was ever desirous of a triumph.

The latest posterity will ever remember this affair.

Do not think me unmindful of your commands.

Truly I did not know that you were so skilful in military affairs.

The Greeks are more desirous of disputing than of the truth.

At that time I knew Hortensius was very fond of you.

Ye have always been desirous of glory, and greedy after praise, beyond other nations.

I never was so long ignorant of my own affairs.

Oppianicus ipſe ſum immanis que acerbus natura.

Amyntas ſum princeps is civitas, genus, honor, exiſtimatio, fortuna.
Turranius, homo ſummus integritas atque innocentia, ſum in idem ſententia.
Sum quidam incredibilis robur animus.

Sum opus, *eris*, 3 *n.* magiſtratus, *us*, 4 *m.* ſine qui prudentia et diligentia civitas non poſſum ſum.
Sum opus ego adventus, 4. tuus maturus.
Sum opus tuus aſſiduitas, prudentia, gratia.

Nihil opus ſum oratio longus.
Proximus ſum ut quæro ſum opus claſſis necne

Nihil ſum opus lis, *litis*, 3 *f.*
Quis opus ſum ergo tu opera noſter?
Opus ſum ego animus non repugnans.
Quis opus ſum ejuſmodi Literæ, qui mitto ad is.

Ubi teſtimonium res adſum non opus ſum Verbum.

Cupio cæterus ſum ignarus ſuus malum.

Si ſum cupidus gloria, cenſeo quæro alius ornamentum.

Nego ſui unquam ſum cupidus triumphus.
Poſteritas omnis ſeculum nunquam ſum immemor hic res.
Ne puto ego immemor mandatum tuum.
Plane neſcio, 4. tu tam peritus ſum res militaris.

Græcus, *a*, *um.* ſum cupidus contentio quam, *conj.* veritas.
Is tempus cognoſco, *ovi*, 2. Hortenſius percupidus tu.

Semper ſum appetens gloria, atque avidus, *a*, *um.* laus, præter, *prep.* *ac.* cæterus gens, 3 *f.*
Nunquam ſum tam diu ignarus res meus.

Do I seem to you so forgetful of my own firmness, so unmindful of my own actions?

They were not so mindful of my merit, as they were enemies of my glory.

It is agreed upon, that there is no one more skilful in the law than you.

Ælius was learnedly skilful in antiquities and the old writers.

He was a wise man, and skilful in many things.

All men hate him who is unmindful of a favour.

*Adjectiva verbalia in* ax, *etiam in Genitivum feruntur.*

Nature has given man a mind capable of every virtue.

*Nomina partitiva, aut partitive posita, hoc est quæ per* de, e, ex, inter *et* ante *exponuntur, cujusmodi sunt interrogativa quædam, et certa numeralia, item comparativa et superlativa, Genitivo, a quo et genus plerumque mutuantur, gaudent.*

There is no one of any nation who cannot attain to virtue, having procured a guide.

Who of them all was more learned than Aristotle?

None of the beasts is more prudent than the elephant.

As soon as there shall be any thing certain, I will write to you.

Who of the Greek Rhetoricians ever drew any thing from Thucidides.

*Usurpantur autem et cum his Præpositionibus* e, de, ex, inter, ante.

I ceased to be offended, and made myself one of those who came to the waters.

Who of the college was present?

He was made tribune of the people first amongst the most noble men.

The Peripatetics first of all the Philosophers taught these things.

He was made tribune of the people first amongst the most honourable men.

With what diligence will he arrange the materials he has collected, since this was the record of the three things.

One of the two must necessarily take place.

Adeone videor tu oblitus conſtantia meus, adeone immemor res geſtus meus.
Non tam memor ſum virtus meus, quam inimicus laus, *dis*, 3 *f.*
Conſto nemo ſum peritus jus, *uris*, 3 *n.* tu.

Ælius ſum literæ, *adv.* peritus antiquitas, *atis*, 3 *f.* et vetus ſcriptor.
Sum ſapiens homo, ac peritus multus res.
Omnis odi immemor beneficium.

Natura do, *dedi*, 1. homo mens capax virtus omnis.

Nec ſum quiſquam ullus gens qui non poſſum pervenio, 4. ad virtus nactus, *part.* dux.
Quis omnis (ſum) doctus Ariſtoteles?
Nullus bellua ſum prudens elephantus.
Simul ſum quis certus ſcribo ad tu.

Quis Græcus Rhetor, unquam duco quiſquam a Thucidides.

Deſiſto, *deſtiti*, 3. ſtomachor, 1. et facio, 3. ego unus ex is, qui venio, 4. ad aqua.
Quis de collegium adſum?
Fio tribunus plebs primus inter homo nobilis.

Peripateticus primus ex omnis Philoſophus hic doceo.

Fio tribunus plebs primus inter homo honorabilis.

Qui diligentia colloco qui invenio quoniam is ſum ſecundus de tres.

Alter duo ſum neceſſe.

*In alio tamen ſenſu Ablativum cum Præpoſitione.*

It is the third year from his death.
That was the ſecond of the three.
The Peripatetics, firſt of all Philoſophers, taught theſe things.

*Interrogativum et jus Redditivum ejuſdem Caſus et Temporis erunt.*

Who then was preſent? He ſays, the brother of my wife.
What relation is he to you? My brother.

*Comparativa regunt Ablativum qui exponitur per* quam, *vel* ac, *aut* atque.

Who was ever more knowing than this man?
What is bolder than raſhneſs?
Thoſe things which I have ſaid are clearer than the ſun itſelf.
What is there more deſirable than wiſdom?
Nothing is more commendable, nothing more worthy of a great and illuſtrious man, than mildneſs and clemency.
A ſhameful flight from death is worſe than any death.
What is more diſgraceful than inconſtancy, levity, and fickleneſs?
Nothing is more pleaſing than true glory.
Nothing is more friendly to me than ſolitude.
My country is much dearer to me than my life.
No place ought to be more pleaſing to you than your country.
What is better in man than a ſagacious and good mind?
What can we call more wretched than folly?
What is more pleaſing than literary eaſe?
Nothing is more inconſtant than the common people, nothing more uncertain than the reſolutions of mankind.
Believe me, nothing is more handſome, nothing more beautiful, nothing more lovely than virtue.
There is nothing more pleaſing to man than the light of truth.
What is better or more excellent than goodneſs and beneficence.
I never touched a colder ſtream than this.

Sum tertius annus a mors ille.
Is fecundus ſum de tres.
Peripateticus primus ex omnis philoſophus hic doceo.

Quis ergo adſum inquit, *verb def.* frater uxor meus.

Quis ſùm is tu? Frater.

Quis unquam ſum ſciens hic homo?
Quis ſum fortis temeritas?
Is qui dico ſum clarus ſol, *3 m.* ipſe.

Quis ſum optabilis ſapientia?
Nihil laudabilis nihil magnus et proclarus vir dignus placabilitas atque clementia.

Turpis fuga mors ſum malus omnis mors.
Quis ſum turpis inconſtantia, levitas, mobilitas?

Nihil ſum dulcis verus gloria.
Nihil ſum amicus, *a, um.* ego ſolitudo.
Patria ſum multo, *adv.* carus ego vita meus.
Nullus locus debet ſum dulcis tu patria.

Quis ſum bonus in homo ſagax et bonus mens?
Quis poſſum dico miſer ſtultitia?
Quis ſum dulcis otium literatus?
Nihil ſum incertus vulgus; nihil obſcurus voluntas homo.

Credo ego, nihil formoſus, nihil pulcher, nihil amabilis virtus.
Nihil ſum homo dulcis lux veritas.

Quis ſum bonus, aut quis preſtans bonitas et beneficentia.
Nec attingo, *attigi*, 3. ullus flumen frigidus hic.

*Adjectiva quibus commodum, incommodum, similitudo, dissimilitudo, voluptas, odium, æqualitas, aptitudo, fiducia, submissio, propinquitas, facilitas, difficultas, aut relatio, ad aliquid significatur, in Dativum fere transeunt.*

I don't see why the son might not have been like the father.

His death was correspondent to his life, spent in the most virtuous and honourable manner.

Indeed I think it necessary for me to philosophise.

You have done what is agreeable to me by sending me Serapion's book.

Your discourse against Epicurus, was pleasing to our friend Balbus.

Anthony is equal to Cataline in wickedness.

The Enemy is at Cyrhestica, which part of Syria adjoins to my province.

Why have you been so familiar with him as to lend him money.

I think nothing difficult to a lover.

I fear lest the name of philosophy may be hateful to some good men.

Men can be very useful to men.

*Quædam ex his etiam Genitivo gaudent.*

In every disputation we should enquire what is most like the truth.

Ye ought to think he had been like himself in the other parts of his life.

Nor indeed do I understand why Epicurus rather chose to say that the Gods are like men, than that men are like the Gods.

Why do you always defend men unlike yourself?

Why do you not favour those, commend those whom you wish your son to be like?

*Communis, alienus, immunis, proprius, peculiaris, contrarius, conscius, et superstes, variis casibus serviunt.*

This enquiry is common to all Philosophers.

This evil is common to me with every one.

Our country, which is the common parent of us all, hates and fears you.

Maximus did nothing contrary to his honour.

Non video cur filius non poſſum ſum ſimilis pater.

Is mors ſum conſentaneus vita actus ſanctiſſime honeſtiſſimeque.
Quide n arbitror ſum neceſſe ego philoſophor, *ari*, 1. *dep.*
Facio pergratus ego, quod, *adv.* mitto liber Serapion, *onis*, 3 *m.* ad ego.
Sermo tuus contra, *prep.* *ac.* Epicurus ſum jucundis Balbus noſter.
Antonius ſum par ſcelus Catalina.
Hoſtis ſum in Cyreſtica, qui pars Syria proximus ſum provincia meus.
Cur ſum tam familiaris hic ut commodo ar m.

Puto nihil difficilis amans, *antis*, *part.*
Vereor ne nomen philoſophia ſum inviſus quidam vir bonus.
Homo poſſum ſum maxime utilis homo.

In omnis diſputatio quæro quis ſum ſimilis verus.

Tu debeo exiſtimo is ſimilis ſum ſui in cæterus pars vita.
Nec vero intelligo cur Epicurus malo dico Deus ſimilis homo, quam homo Deus.

Cur ſemper defendo diſſimilis tu ?
Cur non faveo is laudo is qui volo filius tuus ſum ſimilis?

Hic quæſtio eſt communis, *cum Genitivo*, omnis Philoſophus.
Hic malum ſum communis ego cum, *prep.* omnis.
Patria, qui ſum communis parens omnis ego, odi, *verb defective*, ac metuo tu.
Maximus facio nihil alienus, *cum ablativo*, ſuus virtus,

Ignorance of things is inconsistent with the nature of the gods.

You approve of those things which are inconsistent both with the general tranquillity and your own dignity.

This action is peculiar to Cæsar alone.

It is common to all animals to live according to nature.

You do nothing inconsistent with our friendship and the opinion of that worthy man your father, concerning me.

I am conscious to myself that I was never too desirous of life.

It is peculiar to a wise man to do nothing which he may repent of.

*Natus, commodus, incommodus, idoneus, utilis, inutilis, vehemens, aptus, ineptus, habilis, promptus, pronus, paratus, proclivis, segnis, piger, velox, opportunus, assuetus, expositus, rudis, interdum etiam Accusativo cum Præpositione adjunguntur.*

Scipio seems to me born for the destruction of Carthage.

The necks of oxen are framed for the yoke.

No one ever was more accommodated to every rule of politeness than your great grandfather Cato.

The season is not fit to catch mackarel.

The works of Xenophon are very useful in many respects.

I have seemed to be vehement against others.

His action was fit to move the passions.

He was ready for violence, prepared for sedition, furnished for slaughter.

As one person is very subject to one particular disease, so another person is very much inclined to some particular vices.

I am very lazy in writing letters.

A proper place is chosen for that business.

*Verbalia in bilis accepta passive ut et Participia, seu potius Participialia in* dus *Dativo adjecto gaudent.*

I think that nothing is to be acquired by me, either to my honour or glory.

The baseness of them all is to be blamed by me.

Ignoratio res ſum alienus natura deus.

Probo is qui ſum inimicus et otium communis et dignitas tuus.

Hic res ſum proprius Cæſar unus.
Sum communis animal, *alis*, 3 *n.* omnis, vivo, 3. ſecundum natura.
Facio nihil alienus, *cum ablativo*, neceſſitudo noſter, que judicium pater tuus ſummus vir de me.

Sum conſcius ego, ego nunquam ſum nimis cupidus vita.
Sum proprius ſapiens facio nihil qui poſſum poenitet. *imper.*

Scipio videor ego natus ad interitus, 4 *m.* Carthago.
Cervix, *icis*, 3 *f.* bos, *ovis*, 3. natus ſum ad jugum.
Nemo unquam ſum commodior, *us*, *adj.* ad omnis ratio humanitas Cato proavus tuus.
Tempeſtates, *um*, 3 *f. plur.* non ſum idoneus ad lacerta captantus.
Liber Xenophon ſum perutilis ad res multus.

Ego videor vehemens in alius.
Actio is ſum aptus ad animus concitandus.
Sum promptus ad vis, paratus ad ſeditio, expeditus ad cædes.
Ut alius propenſus ad alius morbus, ſic alius proclivis ad alius vitium.

Sum pigerrimus ad literæ ſcribendus.
Locus opportunus ſum captus ad is res.

Puto nihil acquirendus ego neque ad honor, neque ad gloria.
Turpitudo is omnis ſum accuſabilis ego.

Pains muſt be taken to find out the truth.
Nothing is more pleaſing to me than your kindneſs.
I think this ought to be principally provided, and guarded againſt by the orator.
I think that any cauſe of greater conſequence may be truſted to you.
Although theſe things were not agreeable to me in undergoing them, yet they will be pleaſing in reading them.

*Magnitudinis menſura ſubjicitur Adjectivis in Accuſativo interdum, et in Ablativo interdum, et in Genitivo.*

They erect a little pillar not higher than three cubits upon the tomb.

*Adjectiva quæ ad copiam egeſtatemve pertinent, interdum Ablativo, interdum et Genitivo gaudent.*

What word is there in thoſe letters which is not full of humanity, duty, benevolence?
The ſouls of brutes are without reaſon.
Truly we ſhall be happy when, after having left our bodies, we ſhall be free both from paſſion and emulation.
A mind perfectly and abſolutely free from uneaſineſs, makes men happy.
We have not ſeen a ſword out of the ſcabbard in the city.
His countenance was full of fury, his eyes of wickedneſs, his diſcourſe of inſolence.
All things which have reaſon, excell thoſe which are without reaſon.
No part of his life was free from the greateſt turpitude.
The houſe was full of the beſt imboſt plate.

All things honourable are replete with joy.
The haven is very full of ſhips.
The mind during ſleep, is without ſenſation and cares.

This place was never free from the danger of death.

I perceive that you will be free from all danger.

Vis ſum adhibendus veritas.
Nihil amabilis ego officium tuum.
Ego puto hic maxime cavendus et providendus orator.

Ego puto cauſa ullus major committendus tu.

Etſi is non ſum optabilis ego in experior, 4 *dep.* tamen ſum jucundus in lego.

Statuo columella non altus tres cubitus, 2 *m.* ſuper tumulus.

Qui verbum ſum in iſte ſiteræ non plenus, *cum Genitivo*, humanitas, officium benevolentia?
Animus beſtia ſum expers, *cum Genitivo*, ratio.
Profecto ſum beatus cum, corpus relictus, *a, um, part.* ſum expers, *cum Genitivo*, et cupiditates, *um*, 3 *pl. f.* et emulatio.
Animus perfecte et abſolute vacuus, *cum Ablativo*, perturbationes, *um*, 3 *f. pl.* efficio, *eci*, 3. beatus.
Non video gladius vacuus, *cum Ablativo*, vagina in urbs.
Vultus ſum plenus, *cum Genitivo*, furor, oculus ſcelus, ſermo arrogantia.
Omnis qui habeo ratio, præſto is qui ſum expers, *cum Genitivo*, ratio.
Nullus pars is vita ſum expers, *cum Genitivo*, ſummus turpitudo.
Domus ſum plenus, *cum Genitivo*, optimus cælatus, *part.* argentum.
Omnis honeſtus plenus, *cum Genitivo*, gaudium.
Portus ſum pleniſſimus, *cum Genitivo*, navis.
Animus per ſomnus, ſum vacuus, *cum Ablativo*, ſenſus, *úum*, 4 *m. pl.* et cura.
Hic locus nuſquam ſum vacuus, *cum Ablativo*, periculum, mors.
Video tu fore expers, *cum Gentivo*, omnis periculum.

*Adjectiva regunt Ablativum significantem Causam.*

The man was ill of a very bad complaint.

Red with the blood of Roman Citizens, he thought of nothing but the ruin of the ſtate.

*Forma vel Modus rei adjicitur Nominibus in Ablativo.*

He is weak in all his limbs.

*Adjectiva proprietatem vel paſſionem corporis et animi denotantia regunt Ablativum vel Accuſativum ſedis aut loci cui ineſt affectio.*

He is ſick with a bad head.

*Dignus, indignus, præditus, captus, contentus, fretus, externis auferendi Caſum adjectum volunt.*

Philoſophy is content with few judges.

He is content with our money.

Philippus, a man moſt worthy of his father, grandfather, and anceſtors, did the ſame thing.

Thoſe by whom you was declared conſul, did not think you worthy of the light.

He has as yet ſuffered no puniſhment worthy of his crime.

He ſays that natural riches are eaſily procured, becauſe nature might be content with a little.

He reſted content with that victory.

I ſee nothing in this Sulla deſerving hatred, many things worthy of compaſſion.

Is there nothing in theſe things which we may judge worthy of an ingenuous mind?

I think this ſhameful, and unworthy of me.

He was a young man poſſeſſed of the beſt accompliſhments.

He was a wiſe man, and endued with a certain lofty mind.

I did not attempt to move the compaſſion of others, before I was caught myſelf.

Relying on your diſcernment, I ſay leſs than the cauſe requires.

*Dignus indignus et extorris etiam Genitivum vendicant.*

Give that attention and care which is moſt worthy of your virtue.

Homo ſum æger gravis morbus.
Cruentus ſanguis Romanus civis, cogito nihil niſi de pernicies reſ-publica.

Sum debilis omnis membrum.

Sum debilis infirmus caput.

Philoſophia ſum contentus paucus judex.
Sum contentus noſter pecunia.
Philippus, vir dignus, pater, avus, majores, facio idem.

Is a qui dico conſul, non puto tu dignus lux.

Adhuc ſuſcipio, *epi*, 2. pœna nullus dignus crimen.

Dico naturalis divitiæ, *arum*, 1 *f. pl.* ſum parabalis, *e.* quod natura ſum contentus parvus.
Quieſco contentus is victoria.
Video nihil in hic Sulla dignus odium, multus dignus miſericordia.
Nihil ſum in hic res qui duco ſum dignus mens liber? *a, um.*
Puto hic turpis et indignus ego.
Sum adoleſcens præditus bonus ars.

Sum homo ſapiens, et præditus quidem altus mens.

Non conor, *atus ſum, dep.* commoveo miſericordia alius, priuſquam ipſe ſum captus miſericordia.
Fretus veſter intelligentia, differo, 3. brevius, *adv.* quam cauſa deſidero.

Suſcipio cura et cogitatio digniſſimus tuus virtus.

*Verba Substantiva ut*, sum, forem, fio, evado, existo, *Verba vocandi passiva ut*, nominor, appellor, dicor, vocor, nuncupor, *et iis similia ut* scribor, salutor, habeor, existimor, videor, nascor, *item Verba gestus ut*, sedeo, dormio, cubo, incedo, curro, *utrinque Nominativum expetunt.*

He openly desires to be made tribune of the people.
The countenance is a certain silent expression of the mind.
Experience is the best master.
He was the common enemy of all men.
Even the name of peace is pleasing.
All slavery is wretched.
He shewed himself a good quæstor to his consul, and a most excellent citizen to all of you.
What I thought would be a pleasure, that has been a destruction.
They were then called the nobles.
Should I so act as to be called a traytor to the state?
They report that there were seven at one time, who were called and esteemed wise men.
Nothing is generous which is not just.

*Denique omnia fere Verba post se Nominativum habent Adjectivi Nominis, quod cum supposito Verbi, Casu, Genere, et Numero concordat.*

Let war be so undertaken that nothing else but peace may seem to be sought for.
I live very miserably, and am worn down with the utmost grief.
No Roman citizen can lose his liberty, without his own choice.
What is the reason that beauty itself is not rightly thought worthy to be acquired for its own sake?
The opinion of Bibulus was first given.
You will come beloved and respected by all.
The affair appeared to all scandalous and intolerable.
He who was lately indulgent to the father, appeared cross and severe to the son.
No one is more friendly or agreeable to me.
He indeed is a friend, who is another self.
He seems to me most dignified, who arrives by his virtue to a higher station.

Plane cupio fio tribunus plebs.
Vultus ſum ſermo quidem tacitus mens.

Uſus, 4 *m.* ſum bonus magiſter.
Sum communis inimicus omnis.
Etiam nomen pax ſum dulcis.
Omnis ſervitus, *utis*, 3 *f.* ſum miſer.
Videor bonus queſtor conſul, et bonus civis tu omnis.

Quod puto fore gaudium, is exiſto, *ſtiti*, 1. exitium.

Iſte tum optimas, *atis*, 3 *m.* vocor.
Ego committo ut nominor proditor reſ-publica?
Dicor, *paſſ.* ſeptem, *indec.* ſum unus tempus qui ſapiens et habeor et vocor.
Nihil ſum liberalis qui non ſum juſtus.

Bellum ita ſuſcipio ut nihil alius niſi pax videor quœſitus.

Ego vivo miſer, et conficior magnus dolor.

Nemo civis Romanus poſſum amitto libertas invitus.

Quis ſum, cur non recte pulchritudo ducor etiam ipſe expetendus propter ſui?
Sententia Bibulus pronuntior primus.
Venio carus et expectatus omnis.
Res videor omnis indignus atque intolerandus.
Qui nuper ſum indulgens ad pater, idem appareo acerbus et ſeverus in filius.
Nemo ſum amicus nec, jucundus ego.
Is ſum amicus quidem qui tanquam alter idem.
Is video ego amplius, qui pervenio in locus altus ſuus virtus.

*Infinitum quoque utrinque eoſdem Caſus habet præcipue cum Verba optandi iiſque ſimilia accedunt.*

I love your little daughter, and know for certain that ſhe is lovely.

A worthy man with great difficulty ſuſpects that others are wicked.

This I aſk, Why have you ſaid that I am a ſtranger?

*Sum Genitivum poſtulat quoties ſignificat poſſeſſionem, aut ad aliquid pertinere.*

It is the mark of a brave mind, not to be diſturbed in adverſity.

It is a wiſe man's buſineſs to determine who may be a wiſe man.

It depends not upon my abilities, judges, but upon your aſſiſtance, to befriend this man.

I judged it to be the duty of my friendſhip, not to be ſilent in your great affliction.

It is the duty of him who has the command of others, to attend to the advantage and profit of thoſe he commands.

He thought it hardly becoming him to engage in an affair of ſo much conſequence.

It is not becoming your gravity and wiſdom to be immoderately affected at your misfortune.

The Pythagoreans relate that the Orphian poem was the work of one Cercops.

To wiſh for a tempeſt in a calm, is the part of a mad man, to oppoſe it by every method, of a wiſe one.

It is the particular office of the Magiſtrate to know that he repreſents the perſon of the ſtate.

It is the duty of a ſtranger and ſojourner, to mind nothing but his own buſineſs.

*Excipiuntur hi Nominativi* meum, tuum, ſuum, noſtrum, verbum, humanum, belluinum.

It is your buſineſs, Cato, to look to it.

The whole of this, however great it is, the whole of it, I ſay, is your's.

*Verba æſtimandi Genitivo vel Ablativo valoris gaudent.*

I eſteem that very thing which he promiſes of great conſequence.

Amo filiola tuus, et certo scio sum amabilis.

Vir optimus difficilime suspicor alius sum improbus.

Ille quæso, cur dico ego sum peregrinus?

Sum fortis animus non perturbo in res asper.

Sum sapiens statuo, quis sum sapiens.

Non sum noster ingenium, judex, sum vester auxilium subvenio hic.
Statuo sum noster necessitudo non taceo in tuus tantus mœror.
Sum is qui præsum alius servio, 4. commodum et utilitas is qui præsum.

Arbitror vix sum is suscipio tantus res.

Non sum sapientia et gravitas tuus fero immoderatius, *adv.* casus, 4 *m.*
Orphicus carmen Pythagoricus fero quidam sum Cercops.
Opto adversus tempestas in tranquillus sum demens subvenio tempestas quivis vatio, sapiens.
Sum proprius munus magistratus intelligo sui gero persona Civitas.
Peregrinus et incola sum officium ago nihil præter suus negotium.

Est tuus Cato video.
Totus hic quantuscunque sum, totus inquam esm tuus.

Æstimo hic ipse qui polliceor magnus,

He valued money greatly, procured either contrary to law, or by law.

What do you suppose I value that at?

You valued the house at more than yourself and your whole fortune.

The mind ought now to grow callous, and esteem every thing as of little value.

How highly does he rate his own authority?

These things cannot be valued by money.

*Verba* accusandi, damnandi, monendi, absolvendi, *et consimilia Genitivum criminis, pœnæ aut rei, et aliquando Ablativum, vel cum Præpositione, vel sine Præpositione postulat.*

I will now explain to you in few words for what crimes Oppianus was condemned.

I shall condemn you for the same crime.

I excuse myself in that particular to you, in which I accuse you.

I will take care in future, that you may not have it in your power to accuse me of neglect in writing.

I will accuse him of certain crimes peculiarly his own.

I intreat you to advise Terentia with respect to the will.

*Satago* misereor, misereseo, *cum plerisque aliis animi passionem denotantibus, Genitivum sæpius admittunt.*

Those who ought to take compassion on me, cease not to envy me.

Attend, judges, I beg of you, and at length take compassion on the allies.

And yet he expects that they should take compassion on him.

I pity his distress for provisions.

Pardon my fears that the book has not been returned to you so soon *as it ought*, and pity the times.

Reminiscor, recordor, memini *et* obliviscor, *Genitivum aut Accusativum desiderant.*

You have a general mindful of you, forgetful of himself.

You direct me to reflect on what is good, to forget what is bad.

Remember that time.

Cæsar usually forgets nothing but injuries.

Neither have I forgot the letter you sent me.

Æstimo pecunia magnus partus, *part.* vel contra, *prep. ac.* lex, vel lex.
Quantus puto ego æstimo ille?
Æstimo domus plus quam tu quam fortuna tuus.

Animus jam debeo calleo, atque æstimo omnis minor.

Quam magnus is æstimo suus authoritas?
Hic non queo æstimo, *cum Ablativo*, pecunia.

Nunc jam summatim expono qui crimen Oppianus damno, *cum Ablativo.*
Ego condemno, *cum Ablativo*, tu crimen idem.
Excuso ego tu in is ipse in qui accuso tu.

Non committo posthac ut possum accuso ego de negligentia epistolæ.
Accuso, *cum Ablativo*, is suus certus proprius crimen.
Oro tu ut moneo Terentia de testamentum.

Qui debeo misereor ego, non desino invideo.

Audio, judex, quæso et aliquando misereor socius.

Et tamen postulo ut misereor sui.

Ego misereor esuries is.
Ignosco noster timor quod, *adv.* liber non tam celeriter reddo tu, et misereor tempus.

Habeo dux memor tu, oblitus sui.
Jubeo ego cogito bonus, obliviscor malum.

Recordor iste tempus.
Cæsar soleo obliviscor, *cum Accusativo*, nihil nisi injuria.
Nec obliviscor literæ qui mitto ad ego.

Do you think that I have forgot your advice, your diſcourſe, your politeneſs?

Indeed I am greatly afraid of your voyage, when I remember your former paſſage.

Nor is it allowable to forget Epicurus, if I may chooſe it.

And when they chuſe to relax their minds, and indulge themſelves in pleaſure, let them avoid intemperance, and remember decency.

The city forgetful of its ſlavery lamented this one circumſtance.

*Potior aut Genitivo, aut Ablativo jungitur.*

Reflect that both in our ſtate and others which have acquired great power, ſuch accidents have happened.

If you are certain that you can obtain that kingdom, you ſhould not heſitate.

Let us ſubdue their hatred, and obtain peace.

Paulus obtained all the treaſure of the Macedonians.

Aratus having gone from Argos to Sicyon, got poſſeſſion of the city by entering privately.

*Omnia Verba acquiſitive poſita adſciſcunt Dativum Perſonæ, aut rei cui aliquid quocunque modo acquiritur. Excipe Verba motus item hortari laceſſere, vocare, pertinere.*

Nature by the power of reaſon connects man to man.

Common underſtanding makes things known to us.

I will not prove to theſe judges that Verres had taken money contrary to law.

He truſted himſelf to the power of the king.

Who firſt gave names to all things?

I will dare pledge my credit to you.

I aſſume nothing to myſelf.

I perſuaded the father to pay the ſon's debts.

You ſeem to me in a manner to impoſe too ſevere rules on that age.

I deſire to aſſiſt that company in whatever I can.

*Imprimis Verba ſignificantia commodum, incommodum, auxilium, favorem, eventum, regunt Dativum, excipe* lædo, offendo, delecto, juvo, adjuvo, ſano.

The firſt duty of juſtice is that no one ſhould hurt another, unleſs provoked by an injury.

Puto ego obliviſcor, conſilium, ſermo, humanitas tuus?

Mehercule valde timeo navigatio, recordans, *part.* ſuperior tuus tranſmiſſio.

Nec licet obliviſcor Epicurus, ſi cupio.

Atque cum relaxo animus et do ſui jucunditas volo caveo intemperantia et memini verecundia.

Unus in ille res ſervitus oblitus, *cum Genitivo*, civitas ingemo.

Cogito et in noſter civitas et in ceterus qui potior, res talis caſus evenio.

Si exploratus ſum tu, tu poſſum potior regnum, non ſum cunctandus.

Vinco odium que potior, *cum Ablativo*, pax.

Paulus potior, *cum Ablativo*, omnis gaza Macedo.

Aratus proficiſcor Argos, *nom. plur. argiorum, gis*, &c. Sicion, *onis* 3. clandeſtinus introitus potior, *cum Ablativo*, urbs.

Natura vis ratio concilio homo homo.

Communis intelligentia efficio res notus ego.

Non probo judex hic Verres capio pecunia contra lex.

Committo ſui poteſtas rex.

Qui primus impono nomen omnis res?

Audeo, *auſus ſum*, obligo fides, *ei*, 5 *f.* meus tu.

Arrogo, 1. nihil ego.

Perſuadeo pater ut diſſolvo æs, *eris*, 3 *n.* alienus filius.

Videor ego prope impono nimis durus lex hic ætas.

Cupido commodo is ſocietas quicunque res poſſum.

Primus munus juſtitia ſum ut ne quis quis noceo niſi laceſſitus injuria.

Are you the man whom cruelty displeases?

I beg of you to assist these persons in every particular your station will admit.

I fear lest my advice may displease you.

Atticus pleased me most; or, shall I say, he displeased me least.

It is the particular spot and blot of this age to envy merit.

It is not allowable, for the sake of your own advantage, to hurt another.

I favoured the government which I have always favoured, and your dignity and honour.

Take care of your health, which as yet you have not sufficiently attended to, whilst you was assisting me.

*Verba comparandi regunt Dativum.*

He compares his old age to the old age of a strong horse.

*Aliquando additur Accusativus cum Præpositione, et interdum Ablativus cum Præpositione.*

I compare a man with a man.

I do not compare him with the greatest men.

Compare the life of Sulla with the life of that man.

When I compare my own conduct with your's, I am much more delighted with mine than your's.

What shall I say of Democritus? Whom can I compare with him?

I will compare small things with great.

Compare this peace with that war.

I ought to compare your guards with the want and poverty of that thief.

*Verba dandi et reddendi regunt Dativum.*

Different duties are allotted to different ages, and some are proper for young men, others for those who are older.

You order me to give thanks to Varro. I will do it.

Add to many and such different virtues, the advantage of friendship.

He did not perceive that he gave immortality to things perishable.

Ye know now, what and how great power may be given to the decemvirs.

Tu ſum ille qui credulitas diſpliceo?
Peto a tu ut commodo hic, in omnis res quantum tua dignitas patior.
Vereor ne conſillium meum diſpliceo tu.
Atticus placeo ego maxime, vel dico, diſpliceo minime.

Sum labes quidam et macula hic ſeculum invideo virtus.

Non licet cauſa tuus commodum noceo alter.

Faveo reſ-publica qui ſemper faveo, et dignitas et gloria tuus.
Indulgeo valetudo tuus, qui tu adhuc non ſatis ſervio, dum deſervio ego.

Comparo ſuus, ſenectus equus fortis.

Comparo homo cum homo.
Non ego comparo hic cum ſummus vir.
Confero vita Sulla cum vita ille.
Cum comparo meus factum cum tuus, multo magis delector meus quam tuus.
Quid loquor de Democritus? Qui poſſum confero cum is?
Comparo parvus cum magnus.
Confero hic pax cum ille bellum.
Debeo confero præſidium veſter cum inopia et egeſtas ille latro.

Officium non idem tribuor diſpar ætas aliuſque ſum juvenis alius ſenior.

Jubeo ego ago gratia Varro. Facio.
Adjungo tot tamque varius virtus, fructus amicitia.

Non ſentio ſui do immortalitas res mortalis.

Nunc cognoſco qui poteſtas et quantus do decemviri.

They have given immenſe ſums to a few people.
Your ſervant Nicanor gives me ſingular aſſiſtance.
I employ myſelf in hiſtory.
Cæſar, we all of us give you our beſt thanks.
He gave excellent precepts to the young men.

*Dono, impertio, communico, aſpergo, induo, exuo, inſterno, interdico variam in eodem ſenſu conſtructionem habent.*

For theſe reaſons he was preſented with the freedom of the city by Pompey.
I wiſh the immortal Gods would give you that diſpoſition.
The fire imparts vital heat to all things.
He imparted his grief to no one.
I impart a ſhare of my trouble to no one, of my glory to all good men.
I fear many things which I have informed your friend Milo of.

*Verba debendi, promittendi, et ſolvendi regunt Dativum.*

He owes me a great deal of money.
He paid preſent money to the woman, which was not due.
I will moſt religiouſly obſerve, and carefully execute, what I promiſed you.
Epicrates owed no money to any one.
I owe you nothing on the partnerſhip account.
Verres paid nothing at all to the cities for corn.
I have no one to whom I am more obliged than to you.

*Verba imperandi et nuntiandi, Dativum requirunt.*

I will overcome my diſpoſition, and command myſelf.
Domitius's ſon ordered it to be told me, that his father was in the city.
Tyro will relate the affair to you.
He ſometimes called a boy, to whom I ſuppoſe he gave orders for ſupper.
The report of mankind conveyed this very great misfortune to the mother, before any of the family of Opianicus.
He commands thoſe deſires which others obey.

*Verba fidendi plerumque Dativum regunt.*

He truſted himſelf to the king.

Do immanis pecunia pauci, *æ, a. adj. plur.*
Nicanor tuus do ego opera egregius.
Do ego hiſtoria.
Cæſar, omnis ago tu gratia magnus.
Do præclarus preceptum juventus.

Ob ille cauſa dono civitas a Pompeius.

Utinam, *verb defective.* Dii immortalis dono mens iſte tu.
Ignis impertio calor vitalis omnis.
Impertio dolor ſuus nemo.
Impertio pars onus meus nemo, gloria omnis bonus.

Metuo multus qui cum Milo, *onis, 3 m.* veſter communico.

Is debeo ego multus nummus.
Is ſolvo mulier pecunia præſens, non debitus, *a, um. part.*
Sanctiſſime obſervo, que diligentiſſime facio, qui promitto tu.
Epicrates debeo ullus nummus nemo.
Debeo tu nihil ex ſocietas.
Verres ſolvi nihil omnino civitas pro frumentum.
Ego habeo nemo qui debeo plus quam tu.

Vinco animus, que impero ego.
Domitius filius jubeo nuncio ego pater ſum ad urbs.

Tyro narro res tu.
Non nunquam voco puer, qui credo impero cæna.

Rumor homo nuncio hic tantus dolor mater, priuſquam quiſquam ex familia Opianicus.

Impero cupiditas qui cæterus ſervio.

Committo ſui rex.

You ſay, indeed, many things, but no one believes you.
He dares truſt his cauſe to no one.
I entirely recommend myſelf to your love and affection.
He had lent the king a great ſum of money.
He has entruſted a great and difficult affair to you.

*Verba obſequendi et repugnandi, Dativum regunt.*

Let us ceaſe to be offended; let us ſubmit to the times.
There is no one who can protect himſelf againſt envy, without your aſſiſtance.
Whoſe command would you chiefly chooſe to obey?
Why ſhould I ſpeak of all thoſe who obeyed the conſul's command.
He oppoſed the deſigns of the daring with authority, integrity, conſtancy, and great firmneſs of mind.
That ſofter part of his ſoul ſubmits to reaſon, as a prudent ſoldier to a ſevere commander.
He obeys himſelf, and follows his own rules.
What ſhall we do, if we cannot do otherwiſe, ſhall we ſubmit to the Freedmen, and even to the Slaves?
The body is to be ſo exerciſed, and managed, that it may ſubmit to counſel, and reaſon.
It ſignifies nothing to reſiſt nature, and aim at what you cannot attain.

*Verba minandi et iraſcendi, regunt Dativum.*

He threatens the ſame puniſhment to the beſt Citizens, which I would have inflicted on the moſt wicked.
Do you know that Marcellus is angry with you?
He called to me, he threatened me.
It is by no means uſual with me to be raſhly angry with my friends.
If I had not threatened the man ſeverely, poſſeſſion of the tables had not been given me.
My houſe in burning, threatens a conflagration to the city.
A moſt odious enemy threatens croſſes and tortures to all good men.

*Sum cum compoſitis præter poſſum, exigit Dativum.*

You ſay I have carryed on great wars, and have been appointed to rule over provinces; ſupport then a mind worthy of your glory!

Tu quidem dico multus, sed nemo credo tu.

Audeo committo suus causa nemo.
Commendo me totus tuus amor que fides.
Is credo rex grandis pecunia.
Committo res magnus que difficilis tu.

Desino stomachor, 1. pareo tempus.
Nemo sum qui possum resisto invidia, sine vester subsidium.
Qui imperium volo potissimum, *adv.* pareo?
Quis ego loquor de is omnis qui pareo imperium consul.

Resisto, *restiti*, 3. consilium audax authoritas, fides, constantia, et magnitudo animus.
Pars ille mollis animus sic pareo ratio, ut prudens milis severus imperator.
Ipse obtempero sui, et pareo decretum suus.
Quis facio, si aliter non possum, an Libertinus, atque etiam servus, servio?
Corpus sum ita exerciandus, et asficiendus, ut possum obedio consilium que ratio.
Neque attineo repugno natura nec sequor quisquam qui nequeo assequor.

Idem supplicium minor bonus civis qui ego de scelera-tus sumo.
Scio Marcellus irascor tu?
Appello ego, minor ego.
Omnino non soleo temere irascor amicus.

Nisi minor homo vehementius, nunquam potestas fio ego tabula.
Meus domus ardor, *oris*, 3 *m.* suus, minor deflagratio urbs.
Teter hostis minor crux et tormentum omnis bonus.

Inquam gero bellum magnus et provincia praesum gero igitur animus dignus laus.

The safety of his country was dearer to him than the sight of it.

My books, my studies, my learning, is now of no service to me.

A dispute is so long prudent as it is either profitable, or if not profitable, not hurtful to the state.

Your last page gave me great uneasiness.

All these things are a proof that the world is governed by reason.

These things may be a loss and a disgrace to us all.

This will always be profitable to the city.

*Dativum fere postulant Verba præsertim Neutra composita cum his Præpositionibus* præ, ad, con, sub, ante, post, ob, in, inter, contra, super, et circum *item cum his Adverbiis* bene male et satis.

We are all partakers of that reason and superiority, by which we excel the brute creation.

A great storm hangs over the city.

These adjoining gardens bring his memory to my mind.

Death is to be preferred to slavery and baseness.

Those things are reputable to those whose rank they suit.

My grief was not much inferior to his son's affliction.

Nothing flourishes for ever, age succeeds to age.

The spear of Cæsar gives hope and confidence to many.

Anthony was desirous of placing a diadem on Cæsar.

Many and various kinds of death hang over mankind.

This I cannot commend, that he did not relieve such men.

On this account only you think you ought to be preferred to me.

The poets make a rock hang over Tantalus in the shades below.

I prefer the opinion of Brutus far before your's.

Consider Democritus, Pythagoras, Anaxagoras, what kingdoms, what riches do you prefer to their studies and pleasures?

The mind much excels the body.

What shall I do concerning Pompey, with whom I have in plain terms, been a little angry?

New names are to be given to new things.

He imposed laws on the state by violence.

Salus patria ſum dulcis ille quam conſpectus.

Liber nihil, literæ nihil, doctrina nihil nunc proſum ego.
Contentio tam diu ſum ſapiens, quam diu aut proficio, aliquis, aut ſi non proficio, non obſum civitas.
Poſtremus tuus pagina ſum magnus moleſtia ego.
Qui omnis ſum ſignum mundus adminiſtro ratio.

Hic res poſſum ſum detrimentum et infamia omnis.
Hic ſemper proſum civitas.

Omnis ſum particeps ratio, que is præſtantia qui ante cello beſtia.
Magnus procella impendeo urbs.
Ille hortulus propinquus affero memoria is ego.

Mors antepono ſervitus que turpitudo.
Hic ſum honeſtus is qui ordo convenio.

Meus dolor non multum concedo pertubatio filius is.
Nihil ſemper floreo, ætas ſuccedo ætas.
Haſta Cæſar affero ſpes et audacia multus.
Antonius volo impono diadema, *atis*, 3 *n.* Cæſar.
Multus et varius genus mors impendeo homo.
Hic non poſſum laudo, quod non ſubvenio vir talis.

Hic unus res puto tu oportet antefero ego.

Poeta facio ſaxum impendeo Tantalus apud inferi, 2 *plur.*
Antepono judicium Brutus longe tuus.
Confero Democritus, Pythagoras, *am*, *ac. ſing.* Anaxagoras, *am*, *ac. ſing.* qui regnum, qui opes, 3 *plur. ſ.* antepono ſtudium et delectatio is?
Animus multum, *adv.* præſto corpus.
Quis ago de Pompeius, qui plane ſuccenſeo?

Novus nomen impono novus res.
Impono lex civitas vis.

I prefer not the death of Epaminondas or Leonidas, to the death of this man.

*Sed* præcedo, præcurro, præverto, prævertor, *nunc Dativo, nunc Accusativo, adhærent* prævenio, adeo, adjuro, adjuvo, alloquor, admiror, aspicio, impedio, invado, invenio, obeo, occido, oppugno, *cum plerisque aliis crebra lectione melius addiscendis Accusativo junguntur.*

We must take care that the appetites obey reason, and do not run before it.

I always admired the greatness of your mind.

Some accident prevented his intention.

He assists him in marrying his daughter.

A man ought to admire and wish for nothing but what is honourable.

I neither flattered nor admired the good fortune of the man.

My doubt seemed either to hinder my journey, or at least to put it off.

*Est et suppetit pro habeo Dativum exigunt.*

I fear lest I should not have words enough.

I have nothing to return the favour with, except my good wishes.

I had now no business with him.

Eloquence then had honour.

If any one possesses these things, they assist him a little in others.

Those men have food who seek for it with great pains.

*Sum cum quibusdam aliis geminum adeiscit Dativum.*

I have taken care of your business at Ephesus.

I wish that thing may be a satisfaction to him.

Let him have myself for his example.

Apply then for that office in which you can be of great service to me.

He was of great use both to me and my brother Quintus, in our canvas.

A large house often becomes a disgrace to the owner.

Do you alledge this as a crime to another?

Ego non antepono mors Epaminondas, æ, 3 *m.* non Leonidas, æ, 3 *m.* mors hic.

Efficiendum eſt, ut appetitus, 4 *m.* obedio ratio, non præcurro is.
Semper admiror magnitudo animus tuus.
Aliquis caſus prævenio conſilium is.
Adjuvo is in filia locandus, *part. in dus.*
Oportet homo admiror et opto nihil niſi qui ſum honeſtus.
Nec adulor nec admiror fortuna homo.

Meus dubitatio videor aut impedio profectio meus, aut cérte retardo.

Vereor ne verbum ſuppeto ego.
Nihil ſuppeto ego ad munus remunerandus præter voluntas.
Jam nihil ſum ego cum ille.
Jam tum ſum honor eloquentia.
Si quis hic ſuppeto adjuvo aliquantulum ad cæterus.

Cibus ſuppeto quærens multus labor.

Cura ſum ego negotium tuus Epheſus.
Utinam is res ſum voluptas is.
Habeo ego ipſe ſui documentum.
Peto igitur is magiſtratus in quí poſſum ſum magnus utilitas ego.
Sum magnus uſus et ego et Quintus frater, in petitio noſter.
Amplus domus ſæpe fio dedecus dominus.
Ne is do crimen alter?

*Verba tranſitiva cujuſcunque generis ſive activi, ſive communis, ſive deponentis exigunt Accuſativum rei, aut perſonæ in quam tranſit actio.*

I will in turn preſent myſelf to you an attentive hearer againſt the Stoics.

You ſay right, and ſo the thing is.

The voluntary virtues are ſuperior to the involuntary.

I have a great work in hand.

No one avoids pleaſure itſelf, becauſe it is pleaſure.

Since I entertain this opinion.

I will explain this argument in general.

All men admired his diligence, acknowledged his abilities.

Turn over that book of his diligently, which is upon the ſoul.

When he ſays this, Know yourſelf; he ſays, Know your own mind.

I have now received your three letters.

Drive that raſcal if you can by any means, from thoſe places.

I will leave your dreams, I will proceed to your wickedneſs.

It happened very unluckily that you never ſaw him.

I earneſtly expect your letters.

Obſerve the ſorrow and grief of all theſe perſons.

They loſt not only their goods, but their honour alſo.

Cæſar armed the veterans.

I had read your letter.

Did I not thoroughly underſtand you? or, have you altered your opinion?

You will take care of my directions reſpecting the houſe.

Your anceſtors firſt conquered all Italy.

Ye can neither be ignorant of his diſpoſition nor his power.

Many things in your letter pleaſed me.

I can ſcarce look at the light.

Time does not only not leſſen this grief, but even increaſes it.

*Quinetiam Verba quamlibet aliaquin intranſitiva, atque abſoluta Accuſativum admittunt cognatæ ſignificationis.*

They think they ſhall live a ſafer life under my protection.

Præbeo viciſſim, *adv.* ego tu attentus auditor contra Stoicus.
Recte dico, et res ſic habeo ſui.
Virtus voluntarius vinco virtus non voluntarius.
Habeo opus magnus in manus.
Nemo fugio ipſe voluptas, quia voluptas ſum.
Cum teneo hic ſententia.
Expono argumentum is generatim.
Omnis admiror diligentia, agnoſco ingenium.

Evolvo diligenter is liber, qui ſum de animus.

Cum dico, noſco tu ipſe, dico hoc, noſco animus tuus.

Jam accipio tuus tres epiſtola.
Amoveo ille nebulo ſi poſſum qui pactum ex iſte locus.

Relinquo ſomnium veſter, venio ad ſcelus.

Excido perincommode quod nunquam video is.
Valde expecto tuus literæ.
Animadverto mæſtitia et dolor hic omnis.
Deperdo non ſolum bonum, verum etiam honeſtas.
Cæſar armo veteranus.
Lego epiſtola tuus.
An ego non ſatis intelligo ? an muto ſententia ?

Curo meus mandatum de domus.

Majores veſter primum devinco univerſus Italia.
Poſſum nec animus is ignoro nec copia.

Multus in epiſtola tuus delecto ego.
Vix poſſum aſpicio lux.
Dies non modo non levo hic luctus, ſed etiam augeo.

Arbitror ſui vivo vita tutus meus præſidium.

There is no one so old, but thinks he may live a year.

Why don't they run the same course at this time, which they ran before?

He who runs over the stadium, ought to endeavour to conquer.

*Verba* rogandi, docendi, vestiendi, mor.ndi, *et* celandi, *duplicem regunt Accusativum.*

I ask this favour of you as my right.

He first asks you your opinion.

I informed you of Sillius's affair.

If I shall ask you any thing, will you not answer?

If we can conceal the thing from Gods and men, yet we ought to do nothing unjustly.

Sulpitius, I teach you this.

He admonished me of these things according to your directions.

*Rogandi Verba interdum mutant alterum Accusativum in Ablativum.*

I beg and ask that of you.

He intreated this of the king with many words.

I beg this of you in such a manner, that I can beg nothing more earnestly.

He begged this of me, and earnestly contended for it.

Now in the first place, I will ask you this.

This I beg and insist of from you, in consequence of our very intimate friendship, and your affection for me.

*Vestiendi Verba interdum mutant alterum Accusativum in Ablativum, vel Dativum.*

She has entangled me with a garment that makes me mad, when I knew it not.

Nature has clothed and defended the eyes with the finest membranes.

*Quodvis Verbum admittit Ablativum, significantem instrumentum, aut causam, mensuramve, aut modum actionis.*

Our morals are corrupted by our admiration of wealth.

Every one is most attracted by his own studies.

I should think envy procured by virtue not envy, but glory.

Nemo ſum tam ſenex, qui non puto ſui poſſum vivo annus.
Cur non idem curſus hic tempus qui antea curro?

Qui curro ſtadium debeo enitor ut vineo.

Rogo tu hic beneficium jus meus.
Is primum rogo tu ſententiam.
Doceo tu cauſa Sillius.
Si rogo tu aliquis, nonne reſpondeo?
Si poſſum celo res Deus et homo, tamen nihil faciendus ſum injuſte.
Sulpitius, doceo tu hic.
Moneo ego is ex tuus mandatum.

Peto et rogo hic a tu.
Peto hic a rex plurimus verbum.
Ita rogo hic a tu, ut non poſſum rogo major ſtudium.

Peto hic a ego, que ſumme contendo.
Nunc primum rogo a tu ille.
Peto atque contendo hic a tu, pro noſter ſummus conjunctio, que tuus benevolentia in ego.

Hic irretio ego veſtis furialis inſcius.

Natura veſtio et ſepio oculus tenuis membranum.

Mos corrumpor que depravor admiratio divitiæ.
Quiſque maxime duco ſuum ſtudium.
Puto invidia partus gloria, non invidia ſed gloria.

I will ſay this with your permiſſion.
Some are moved by grief, others by paſſion.
I agree with thoſe who think all theſe things are regulated by nature.
He who fears that which cannot be avoided, can on no account live with a quiet mind.
It cannot be told how much I am delighted with your yeſterday's diſcourſe.
Thou haſt killed him with ſcourges.
Thou haſt ſtruck him with an ax.
Some amuſement is allowed to youth by the conſent of all.
All Italy has been inflamed with the love of liberty.
Milo is not moved with theſe tears.
He offended no one in word, deed, or look.
I am not ſo much pleaſed with news, as with your letters.
The Roman people expreſſed their pleaſure by a very great ſhouting.
I wondered that you wrote to me with your own hand.
I perceive that you are rejoiced at my moderation and forbearance.
We are by nature inclined to love mankind.
All men are captivated by pleaſure.

*Verbis* mercandi, coëmendi, vendendi, redimendi, *et pleriſque hujuſmodi, ſubjicitur nomen pretii in Ablativo.*
He purchaſed the rank of a ſenator with money down.
He ſold it to ſome one for a large ſum of money.
I would have moſt willingly redeemed the ſtate from deſtruction, at my own private loſs.
I ſaved the life of all the citizens by the puniſhment of five abandoned men.
He openly bought himſelf off with money.

Vili paulo, minimo, magno, nimio, plurimo, dimidio, duplo, *adjiciuntur ſæpe ſine Subſtantivis.*
He bought the houſe almoſt an half dearer than he valued it.
He ſold it for a very great price.
He ſold it for no very great price.

Dico hic pax tuus.
Alius moveo dolor, alius cupiditas.
Assentior is qui puto hic omnis rego natura.

Qui metuo is qui non possum vitor, *pass.* is nullus modus possum vivo animus quietus.
Non possum dico quam delecto hesternus disputatio.

Neco ille verber, *eris*, 3 *n.*
Percutio ille securis, *is*, 3 *f.*
Aliquis ludus do adolescentia consensus omnis.

Totus Italia exardeo desiderium libertas.
Milo non moveo hic lachrima.
Offendo nemo res, verbum, vultus.
Non tam delector res novus, quam tuus literæ.

Populus Romanus significo voluntas clamor maximus.

Admiror quod scribo ad ego manus tuus.
Video tu lætor noster moderatio et contentia.

Sum propensus natura ad homo diligendus.
Omnis capio voluptas.

Mercor ordo senatorius pretium.
Vendo aliquis grandis pecunia.
Ego libentissime redimo calamitas a res-publica, meus privatus incommodum.
Ego redimo vita omnis civis pœna quinque homo perditus.
Palam redimo sui pecunia.

Is emo domus prope dimidium carus quam æstimo.

Vendo is quam plurimus.
Vendo is non ita magnus.

*Excipiuntur hi Genitivi ſine Subſtantivis poſiti,* tanti, quanti, pluris, minoris, tantidem, quantivis, quantilibet, quanticunque.

As any poſſeſſes what is of moſt value, ſo is he to be reckoned richeſt.

The land is now of much more value than it then was.

Corn was in no place of ſo much value as he reckoned it.

Of what conſequence do you think this was to a man's character?

I could willingly die for Pompey; of all men I eſteem no one more.

He ſold that for as much as he valued it.

If you eſteem me as much as you certainly do.

I am not ignorant of what conſequence you eſteem his name.

I ſell my goods for no more than other perſons, probably for leſs.

*Verba* abundandi, implendi, onerandi, *et his diverſa Ablativo gaudent.*

Whilſt they eſcape one kind of injuſtice, they fall into another.

The hand of the Enemy killed Priam, deprived of ſo numerous an offspring.

Shew that death is free from every evil.

He aſſured me that you was certainly free from a fever.

I hope our friendſhip wants not witneſſes.

Whilſt we are free from guilt, let us bear all human events with patience and moderation.

How long then ſhall he who exceeds all enemies in wickedneſs, be without the name of an enemy?

Can he who is not, want any thing?

As long as I ſhall live I will be uneaſy at nothing, whilſt I am free from all guilt.

If I cannot enjoy a well governed ſtate, yet I ſhall miſs living in a bad one.

You want not my prayers and intreaties.

The one, as Iſocrates ſaid, wants a bridle, the other a ſpur.

His oration abounded with every grace.

Do you ſee that I abound in leiſure?

Ut quisque possideo qui sum plurimus, ita habeo ditissimus.
Ager nunc sum multo plus quam tunc sum.
Frumentum sum in nullus locus tantus quanti ille æstimo.
Quantus puto hic sum ad fama homo?

Ego libenter possum emorior pro Pompeius; omnis homo æstimo nemo plus.
Vendo is tanti quantus æstimo.
Si facio ego tantus quanti certe facio.
Non ignoro quantus puto nomen is.

Vendo meus non plus quam cæter fortasse etiam minor.

Dum vaco alter genus injustitia incurro in alter.

Manus hostis interimo Priamus orbatus tantus progenies.
Doceo mors careo omnis malum.
Nuntio ego tu plane careo febris.
Spero noster amicitia non egeo testis.
Cum careo culpa, fero omnis humanus placate et moderate.
Quosque igitur is qui supero omnis hostis scelus careo nomen hostis?
An ne qui non sum, is possum careo res ullus?
Dum sum angor nullus res, cum vaco omnis culpa.

Si non licet ego fruor res-publica bonus, tamen careo malus.
Non indigeo preces, 3 *f. pl.* noster et cohortatio.
Aher, ut dico Isocrates, egeo frenum alter calcar.

Oratio is abundo ornamentum omnis.
Ne video ego abundo otium?

*Ex quibus quædam nonnunquam in Genitivum feruntur.*

He expects you, and wants you.
I wait your advice.
What is there in this cause that requires a defence?
This war requires speed.

Fungor, fruor, utor, *cum compositis*, *item* vescor, nitor, glerior, lætor, dignor, prosequor, afficio, mutuo, munero, communio, supercedeo, *Ablativum jungunter.*

I shall enjoy your disgrace.
I will use another word afterwards, if I shall find a better.
I diligently make use of our poets.
Let him discharge the proper duty of philosophy.
I use yourself as my guide.
I will do the duty of an interpreter.
He performs the duty of a good senator.
I am extremely well pleased that your uncle has done his duty.
Why should I make use of these witnesses, as if the affair was doubtful or untrue?
I shall wonder that you was unwilling to use those arms the law gave you.
I accept your excuse which you made.
That is every one's own, which every one enjoys and uses.
Very few persons make a good use of cunning.
That which makes use of reason, is superior to that which does not make use of reason.
God has not permitted us to know these things, but only to enjoy them.

Mereor, *cum Adverbis* bene, male, melius, pejus, optime, pessime, *Ablativo adhæret cum Prepositione* de.

I am glad that you have deserved very well of me.
I will return the favour to you, who have deserved very well of me.
May this city continue glorious, whatsoever it may have deserved of me.
I think that I have deserved very well of the state.

Excuso tu, et indigeo tu.
Indigeo tuus consilium.
Quæ sum in hic causa qui indigeo defensio?
Hic bellum indigeo celeritas.

Fruor tuus indignitas.
Utor alius verbum post, *adv.* si invenio bonus.

Studiose utor noster poeta.
Fungor proprius officium philosophia.
Utor tu ipse dux.
Fungor munus interpres.
Fungor officium bonus senator.
Vehementer probo avunculus tuus fungor officium.

Quis ego utor testis, quam res dubius aut obscurus sum?
Miror tu nolo utor is arma qui lex do tu.

Accipio tuus excusatio qui utor.
Is sum proprius, quisque qui quisque fruor et utor.

Perparvus bene utor caliditas.
Qui ratio utor is bonus quam is qui ratio non utor.

Deus non volo ego scio iste sed tantum modo utor hic.

Lætor tu mereor optime de ego.
Refero gratia vos, qui optime mereor de ego.

Hic urbs sto præclarus, quisque modus mereor de ego.

Cogito ego optime mereor de republica.

*Verbis quæ vim comparationis obtinent, adjicitur Ablativus, significans rem primam aut materiam excessus.*

Can we exceed Plato in eloquence?
They are thought to exceed others in virtue.
Servius exceeded them in age, all, in wisdom.
We affirm that a superiority of mind excels every advantage of body.

*Quibusdam Verbis additur Ablativus absolute sumptus.*

Wild beasts are in dread, if the fear of death is impreſt upon them.
He uttered this in the hearing of many.
He lived whilſt my family was upon the throne.
Take care that you are at Rome in the beginning of January.
You ſent me word of Caninius's ſhipwreck, as if it was a matter of doubt.
There will be no mention made of this crime, if you are his accuſer.
He left Rome whilſt we were living.
He came to Rome when Marius was conſul and Catulus.
I recollect the deſpair of thoſe who were old men when I was a youth.
As ſoon as I had wrote my letter, Hermia came.
When nature is our guide, we can by no means miſtake.

*Paſſivis additur Ablativus agentis ſed antecedente Prepoſitione, et interdum Dativus.*

I have been provoked by you to write.
It ſeems to me that I ſee this city ſoon ſinking under one general conflagration.
Aratus's city was poſſeſſed fifty years by tyrants.
I cenſured the ſenate with very great authority, as I ought.
I loved you from the day I knew you, and judged I was beloved by you.
Philoſophers will have every thing to be as their own, and poſſeſſed by them.
Deiotarus the ſon was called king by the ſenate.

*Quorum Participia Dativus, frequentis gaudent.*

The affair is to be conſidered and judged of by us,

Num possum supero Plato eloquentia?
Ille puto anteeo cæterus virtus.
Servius anteo ille ætas, omnis sapientia.
Dico præstantia animus anteo omnis bonus corpus.

Fera horresco terror mors injectus sui.

Tribuo hic ego multus audió.
Sum meus gentilis regno.
Cura ut sum Roma Januarius ineo.

Tu mitto ego de naufragium Caninius, quasi res dubius.

Nullus mentio fio hic crimen, tu accuso.

Proficiscor Roma ego vivo.
Venio Roma Marius consul et Catulus.

Recordor desperatio is qui sum senis ego adolescens.

Scribo epistola Hermia venit.
Natura dux possum nullus modus error, *verb. pass.*

Lacessor abs tu ad scribo.
Videor ego video hic urbs subito concido unus incendium.
Aratus civitas teneo quinquaginta annus a tyrannus.
Objurgo senatus cum summus authoritas, ut videor ego.

Diligo tu qui dies cognosco, que judico ego a tu dilego.

Philosophus volo omnis sicut proprius suus sum et a sui possideo.
Deiotarus filius appello rex a senatus.

Res sum censendus et æstimandus ego.

*Cæteri casus manent in passivi qui ferunt activorum.*

In the first place know that I was not first asked my opinion.

All things are to be entrusted to fortune; we struggle without any hope.

He took it very ill that that province was given to him.

The victory was given to a learned orator.

I think that pardon and impunity should be given to the others, if they quitted their error.

*Quibusdam tum Verbis, tum Adjectivis familiariter subjiciuntur Verba infinita.*

Cities could neither be built nor inhabited without the Assembly of men.

How can we have an idea of God, without his being eternal?

Let not the wicked presume to appease the Gods by gifts.

No one can avoid that which is to come.

You can say nothing true.

I have now determined to think nothing upon publick affairs.

He hesitated not to erect an edifice upon another man's ground.

He desired to avoid all business.

No wise man thinks it miserable to die.

I desire to know what you think of these things.

The father proposed to disinherit the son.

What! I say, can you not be silent?

Indeed I do not require that, and yet I desire to hear it.

I cannot sufficiently determine what may be their intention.

Many things seem possible, which are not.

Indeed it is often of no advantage to know what will happen.

*Gerundi in* di *pendent tum, a Substantivis tum ab Adjectivis Genitivum regentibus.*

As physick is the art of healing, so prudence is the art of living.

There is moderation even in revenging and punishing.

Primum ſcio ego non rogo ſententia meus.

Omnis committo fortuna; conor ſine ſpes ullus.

Fero graviter ille provincia do ille.

Palma do doctus orator.
Puto venia et impunitas do cæterus, ſi depono error ſuus.

Urbs non poſſum nec ædificor nec frequentor ſine cætus homo.
Qui, *adv.* ego poſſum intelligo Deus, niſi ſempiternus?

Impius ne audeo placo Deus munus.

Nemo poſſum fugio is qui ſum.
Poſſum dico nihil vere, *adv.*
Jam ſtatuo cogitâ nihil de res publica.

Non dubito extruo ædificium in alienus.

Cupio effugio omnis negotium.
Nemo ſapiens duco miſer morior.
Volo ſcio quis cogito de is.
Pater cogito exhæredo filius.
Quis! dico vos non poſſum taceo?
Quidem non poſtulo is tamen aveo audio.
Nec poſſum, ſatis conſtituo quis ſum is conſilium.

Multus videor poſſum ſum, qui nullus ſum.
Quidem ſæpe ne utilis ſum ſcio quis futurus ſum.

Ut medicina ſum ars valetudo ſic prudentia ſum vivo.

Eſt modus uluſcor et punio.

Let me be at liberty to come into this place, I avoid not the danger of ſpeaking.

That is the right way of teaching.

How excellent, how divine is the power of ſpeech?

Let us now follow another kind of reaſoning.

I ſhould have wrote to you ſooner, if I could find a ſubject to write on.

The hope of robbing and plundering had blinded their minds, whom the allotment of lands has not ſatisfied.

Unleſs I ſhall now ſatisfy Cluentius, it will not be in my power to ſatisfy him hereafter.

I went into Sicily for the purpoſe of making an enquiry.

He rejoiced that he had got an excuſe for dying.

There is implanted by nature in our minds an inſatiable deſire of perceiving the truth.

*Gerundia in* do *pendent ab his Præpoſitionibus*, a, ab, abs, de, e, ex, cum, in, pro.

I deſire to know what you think of going into Epirus.

All that time was ſpent in reading, there was no leiſure for writing.

They ſpend all their time in enquiring and ſtudying.

*Gerundia in* dum *pendent ab his Præpoſitionibus*, inter, ante, ad, ob, propter.

No commendation can induce you to act well.

Do you deny that virtue is ſufficient for a happy life?

Praiſe ought to excite us to act well.

Epicurus denies that length of Time adds any thing to a happy life.

We are ready to hear.

To think right, and to do right, is ſufficient for a happy life.

*Cum ſignificatur neceſſitas ponuntur citra Præpoſitionem addito Verbo eſt.*

All muſt die.

They muſt be watchful who claim the adminiſtration of their country.

Every one muſt uſe his own judgement.

You ought rather to be aſhamed if you continue in your opinion.

You muſt always watch; there are many ſnares laid for the good.

Cum potestas venio in illo loco non modo patiendo dico.
Ille fum rectus via docco.
Quem præcurro, quem divinus vir sequor?
Jam inquit alius quos arguendo.
Habeo animo flectere ad me, ad honesta quos video.

Spe rapio atque prædor occasio summa in, qui alienatio ager non satis facio.
Nil mor. satisfacio Clientum, potestas non fum mihi satisfacio postea
Profiliunt in bella causa impia.
Gaudeo fui nanciscor causa morior.
Jubeo natura nemo mihi [illegible] quem [illegible] verum video.

Volo fum qui te cogito de prædico in hoc.
In omnis tempus confumo in lego, non fum otium scribo.
Consumo omnis tempus in quem et dico.

Lavo non poffum alicubi tu ad bene facio.
Nego vivere fuit poffum ad beate vivo?
Lavo debeo alicubi ego ad recte facio.
Epicurus nego aliquando tempus effero aliquis ad bene vivo.
Sum paratus ad auxilio.
Bene fenato, reipaque facio fum fatis ad bene que beate vivo.

Morior fum omnis.
Vigilo fum in qui depoffo fui gubernaculum patria.

Utor fum reliqua fuus judicium.
Magis pulco fum I. romanus in tuus fententia.

Vigilo fum femper; fum multus infidiæ bonus.

We must leave the matter at large.
We should take care that we should be generous in such a manner, as may be profitable to our friends, and hurtful to no one.
When the Gaul is come and possibly demands, we ought right hard to resist, and point death to slavery and servitude.

*Four Supreme rulers Egyptian, or Egyptian Gods: one Two-citizen Egyptian, subject of these.*
They came into a certain place to salute [one] one.

*Supreme Supreme suffer Egyptian, or Egyptian Supreme suppliant.*
It is difficult to say which way he the realm.
I was indeed that such dreadful not only to hear but to

*Two Egyptian persons suppose an Hebrew to possess sympathies, to acquaintance worthy.*
The origin of all this wickedness should be explained at its proper time.
The feast was on the same day in the Temple of Concord.
There are three things which at this time make against Sextius.
I beg you would be at Rome to the assize of January.
From the Kalends forsooth at ten o'clock to the tenth [day] I had written letter a little before from the other quarters.
Pompeius ordered me to be informed, that you would be at home in the month of August.

*Two severe Israelites suppose to contemplate themselves, as Israelites, favorable, as to obtaining pleasure.*
The day broke out on the third day.
He was at war the twelve years with warlike alliances.
I agreed with Pompey that day by message.
He had a house for many years at Rome.
Consider, I beg of you, these things day and night.
No one has been an enemy to the Jews more [than] Haman was, who became at the same time hostile and ignorant to us.
Posidonius, a Scholar of his, writes that Pompeius lived thirty years after he had published these books

[illegible]

[illegible]

[illegible]

*Spatium loci in Accusativo effertur, interdum et in Ablativo.*

He ordered that he should be a thousand paces from the city.

*Nomina appellativa, et Nomina majorum locorum adduntur fere cum Præpositione Verbis significantibus motum et actionem in loco, ad locum, a loco, aut per locum.*

I hear that there is neither gold nor silver in Britain.

I am very glad that you did not go into Britain.
I wait to know what is doing in hither Gaul.

I came by sea from Epidaurus to the Piræus, with an intent to go from Athens to Bœotia.

*Omne Verbum admittit Genitivum proprii nominis loci in quo fit actio, modo primæ vel secundæ declinationis, et singularis numeri sit.*

How much I wish you had continued at Rome, which you would have certainly done, had we supposed these things would happen.
I remain in suspence at Thessalonica.
I had no doubt but that I should see you at Tarentum or Brundusium.
Dionisius taught children at Corinth.
I seem to be at Rome, when I am reading your letters.

*Hi Genitivi* humi, domi, militiæ, belli, *propriorum sequuntur formam.*

Clodius was caught at Cæsar's house.
He is either at home, or not far from home.
Had you not rather be safe at your own house, than unsafe at another man's?
The Egyptians embalm their dead, and keep them at home.
Diodotus, the Stoic, lived many years blind at my house.
Every thing was venal at your house, by the most scandalous traffick.
I perceive how much easier it would have been to have staid at home, than to return.
When I was at leisure at home.

Edi eo aut abſum urbs millia paſſus, 4 *m.*

Audio nihil ſum neque aurum neque argentum in Britannia.
Vehementer gaudeo tu non proficiſcor in Britannia.
Sum in expectatio ut ſcio quis gero in Gallia citerior, *us, adj. com.*
Advehor navis Piræus ab Epidaurus, is conſilium ut eo, *ivi*, ab Athenæ ad Bœotia.

Quam volo maneo Roma, qui ago profecto ſi puto hic ſum.

Maneo ſuſpenſus, *part.* Theſſalonica.
Non ſum ego dubius quin video tu Tarentum aut Brundiſium.
Dioniſius doceo puer Corinthus.
Videor ſum Roma, cum lego literæ tuus.

Clodius deprehendor domus Cæſar.
Aut ſum domus, aut non longe a domus.
Nonne malo ſum ſine periculum domus tuus, quam cum periculum alienus?
Ægyptius condio mortuus, et ſervo is domus.

Diodotus Stoicus, vivo multus annus cæcus domus noſter.
Omnis ſum venalis domus tuus, mercatio turpiſſimus.

Intelligo quantus ſum facilis maneo domus, quam redeo.
Cum ſum otioſus domus.

Why was my acquaintance Drusus killed in his own house?

That man was as you know illustrious abroad, and to be admired at home.

*Locum & proprium loci nomen, Pluralis duntaxat Numeri, vel tertiæ Declinationis facit, in Dativo, vel Ablativo ponitur.*

I suppose when you was at Athens you was often in the schools of the philosophers.

He on the contrary was so much at his ease, that he was all the while at Naples.

There is a strong report at Puteoli, that Ptolemy is restored to his kingdom.

It is reported that he went to Cumæ.

*Sic utimur* ruri *vel* rure, *in Dativo, vel Ablativo.*

It accidentally happened that we were in the country.

I think that Atticus is in the country.

First make my compliments to Attica, who, I suppose, is in the country.

He suffered him to be in the country.

*Verbis significantibus motum ad locum, apponitur proprium loci in Accusativo.*

If I dared I would go to Athens.

I will mention what I myself saw when I came to Capua.

Do you visit that place with pleasure, where Demosthenes and Æschines often disputed with each other?

I have come to Athens, says Democritus, and no one there knew me.

I desire to go to see Alexandria, and the rest of Egypt.

*Adhuc modum utimur* rus *et* domus.

Balbus came directly to my house.

He flies into the country out of town, as from confinement.

They flew from the city into the country.

*Verbis significantibus motum a loco, aut per locum adjicitur proprium loci in Ablativo.*

I was sorry that Servius left Athens.

Cæsar retired from Alexandria, happy, as he thought himself.

Cur fatalis meus Dædus interitio fuit causa?

Ille vir fuit fuit filio cum fort. natus tum hom. admirandus.

Credo cum fum Athenæ fuge fum in schola philosophus.
Hic contra ita quiesco, ut fum in tempus omnis Neapolis, *is*, 3 *f.*
Magnus fum rumor Patroli, *orum*, 2 *plur.* Proinde ex fum in regnum.
Fero fui confero Cumæ, *arum.*

Forte evenio ut fum rus.
Arbitror Atticus fum rus.
Primum do fabus Attici, qui arbitror fum rus.

Patior hic fum rus.

Si audeo peto Athenæ.
Commemoro is qui agonet video cum venio Cæsar.
An libenter invito is locus ubi Demosthenes et Æschines foleo decerto inter fui.
Venio Athenæ, Democritus inquit, neque quisque ibi agnosco ego.
Cupio vito Alexandria, que reliquus Ægyptus.

Bellus redie venio domus meus.
Evolo rus ex urbs tanquam ex vinculum.

Evolo ex urbs rus.

Servius discedo Athenæ molestæ fero.
Cæsar recipio sui Alexandria letus ut videor fui.

He went from Rome unacquainted with military affairs.
When Æſchines was condemned, he left Athens, and went to Rhodes.
When Demetrius Phalerius was driven from his country, he went to king Ptolemy.

*Ad eundem modum uſurpantur* domus *et* rus.

You have drove me from my houſe.
They were unwilling to go from home.
They did not remove themſelves from home.

*Hæc tria imperſonalia* intereſt, refert, *et* eſt, *quibuſlibet Genitivis adnectantur, præter hos Ablativos fæminos,* mea, tua, noſtra, veſtra, *et* cuja.

I deſire to make an excurſion into Greece; it is of great conſequence to Cicero.
This is of very great conſequence to the ſtate.
It is of great conſequence to your private affairs, that you ſhould come as ſoon as poſſible.
It is of great conſequence to my affairs, that you ſhould be at Rome.
It is of great conſequence to him that the affair ſhould come to an interregnum.
It is the intereſt of all men to act right.

*Hæc Imperſonalia accuſandi caſum exigunt* juvat, decet, *cum compoſitis,* delectat, opottet.

Catiline, you ought long ſince to be dragged to death at the command of the conſul.
You ought to be well furniſhed with precepts of philoſophy.
It is both proper and neceſſary that this ſhould be done.
They ought to be ſtabbed with a ſword.
It well becomes us that our country ſhould be dearer to us than ourſelves.

*His imperſonalibus ſubjicitur Accuſativus cum Genitivo,* pœnitet, tædet, miſeret, miſcereſcit, pudet, priget.

Judges, if you are tired of ſuch citizens, ſhew it.
I am quite tired of my life, every thing is ſo full of the utmoſt diſtreſs.
Craſſus, I am aſhamed of you.
Neither myſelf nor others ſhall repent of my induſtry.

Proficiſcor Roma rudis res militaris.
Æſchines damnatus, *part.* cedo Athenæ et confero ſui Rhodus, 2 *f.*
Cum Demetrius Phalareus pello patria, confero ſui ad rex Ptolemeus.

Expello ego domus meus.
Nolo exeo domus.
Non commoveo ſui domus.

Cupio excurro in Græcia; magnus intereſt Cicero.

Hic vehementer intereſt reſ-publica.
Multum intereſt res familiaris tuus, tu quam primum venio.
Permagni noſter ſum tu ſum Roma.

Permagni is intereſt res venio ad interregnum.

Intereſt omnis recte facio.

Catilina, oportet tu jam pridem duco ad mors juſſus conſul.
Oportet tu abundo præceptum philoſophia.

Oportet et opus ſum hic fio.
Oportet hic trucido ferrum.
Decet patria carus ſum ego quam egomet ipſe.

Judex, ſi tædet tu talis civis, oſtendo.
Prorſus tædet vita omnis ſum pleniſſimus omnis miſeria.

Craſſus, pudet ego tu.
Neque pænitet nos neque alius induſtria noſtra.

I am ashamed to be so soon driven from my opinion.
Indeed I am not ashamed of you, whose memory I admire, but of Crycippus.
Indeed I am grieved for the very walls, and buildings.
Indeed you would now be friends with me again, if you knew how much I am ashamed of your infamy, of which you yourself are not ashamed.

* *Verbum impersonale passivæ vocis pro singulis personis utriusque numeri indifferenter accipi potest ut* statur, *id est* sto, stas, stat, stamus, statis, stant, *videlicet ex vi adjuncti obliqui, ut* statur a me, *id est* sto, statur ab illis, *id est* stant.

The Gods have given no greater or better gift to man.
Since we have now walked enough, let us change our place.
We are arrived at the island, nothing is pleasanter than this.
If you choose it, let us sit in the shade.

*Participia regunt casus verborum a quibus derivantur.*

No one ought to wonder that human counsels are overruled by divine necessity.
He perceives innumerable stars adhering to the sky.

*Quamvis in his usitatior est Dativus.*

If we would acquire a happy life, we must cultivate virtue.

*Participiorum voces cum fiunt Nomina Genitivum postulant.*

The man was always affectionate to me.
Nothing is so desirous of things like itself, as nature.
He was always desirous of glory.

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* *Note:* In making English, this Rule may be extended to all Verbs passive, by making the Ablative Case the Nominative, the Nominative the Accusative, and the Verb active; as is the Example above, which is rendered into true Latin. Where the Ablative Case *Diis* is made the Nominative in English; the Nominative Case *munus* is made the Accusative in English,

Pudet ego tam cito dejicio de ſententia meus.
Pudet ego non tu quidem qui memoria admiror ſed Cryſippus.
Ego quidem miſeret paries ipſe atque tectum.
Nec tu jam redeo ingratia ego cum ſi ſcio quam ego pudet nequitia tuus qui tu ipſe non pudet.

Nec ullum majus aut melius a Diis datum manus homo.
Quoniam jam ſatis ambulo, muto locus.

Venio in inſula, nihil ſum amænus hic.

Si videor confido in umbra.

Nemo debeo miror humanus conſilium ſum ſuperatus divinus neceſſitas.
Video fidus innumerabilis inhærens cœlum.

Si volo adipiſcor vita beata, opera ſum dandus virtus.

Homo ſemper ſum peramans ego.
Nihil ſum tam appetens ſimilis ſui, quam natura.
Semper ſum appetens gloria.

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and the paſſive Verb *datum eſt*, is made by the Engliſh active, *have given*. The Inverſion of this Rule will be very uſeful in making Latin, as in this Example, where the Nominative Caſe *God* is to be made the Ablative, the Accuſative Caſe *Gift*, is to be made the Nominative, and the Verb *have given*, to be made paſſive, and to agree with *Gift*.

Pertasæus *nunc Genitivum, nunc Accusativum regit.*

I am tired of the levity of the Greeks.

Natus, prognatus, satus, cretus, creatus, procreatus, ortus, editus, genitus, generatus, *in Ablativum feruntur omissa fere Prepositione.*

He was born of worthy parents, and in an honourable place.

Publius Sextius was descended from a father, a wise, virtuous, and severe man.

Orpheus and Rhesus were descended from a muse their mother.

I wish indeed the descendant of Venus had courage enough.

You have a son as I hear and hope born to glory.

En *et* ecce *demonstrandi Adverbia Nominativo, frequentius junguntur, Accusativo rarius.*

Observe, this is what I before mentioned.

Behold the crime, behold the cause for which a fugitive accuses his king, a slave his master.

En *et* ecce *exprobrantis sibi Accusativo nectuntur.*

See these interpreters of leagues.

See the reason for which this excellent law was introduced, that we might have those persons for judges, which no one would choose to entertain as guests.

*Quædam Adverbia* loci, temporis, *et* quantitatis, *Genitivum post se recipiunt.* Loci *ut* ubi, ubinam, nusquam, eo, longe, quo, ubivis, huiene.

In what part of the world are we?

O ye immortal Gods! of what nation are we? What government have we? In what city do we live?

The good men have no one to take the lead, our patrons of liberty are far off.

*Temporis ut* nunc, tunc, tum, interea, pridie, postridie.

Ægypta came to me the day before the ides of April.

Philotimus came the day before that day.

Pertæsus sum levitas Græcus.

Natus sum bonus parens atque honestus locus.

Publius Sextius sum natus pater homo et sapiens, et sanctus, et severus.
Orpheus et Rhesus sum natus musa mater.

Utinam quidem prognatus Venus habeo satis animus.

Sum tu filius ut et audio et spero natus ad gloria.

En hic ille sum qui antea dico.
En crimen, en causa qui fugitivus accuso rex, servus dominus.

En interpres fœdus, *eris*, 3 *n.*
En causa cur lex tam egregius fero, ut is judex habeo qui hospes habeo nemo volo.

Ubi terra sum?
O Dii immortalis! ubinam gens sum? Qui res-publica habeo? In qui urbs vivo?
Bonus non habeo dux, vindex libertas longe gens absum.

Ægypta, venio ad ego pridie idus, *us*, 4 *m.* Aprilis.
Philotimus venio pridie is dies.

*Quantitatis ut* parum, satis, abunde.

I have less strength than either of you.

I am convinced you have not as yet strength sufficient for me to dispute with you.

There is protection sufficient in virtue to procure a happy life.

*Quædam Dativum admittunt Nominum unde deducta sunt.*

I sent to Athens to meet him.

Though they were out of the way, they went down to meet him.

I have sent Tyro to meet Dolabella; he will return on the ides.

You in the mean time was at Rome, to assist your friends truly.

Epicrates came to meet me a long way with all his friends.

The whole city came out to meet him as he came to town.

Little gowns were provided for the lictors at the gates.

*Adverbia Comparativi et Superlativi gradus, admittunt Casus Comparativis et Superlativis affinetes subjervire.*

Why was the camp moved farther from the camp of the enemy, and nearer to the city?

Dum *et* donec *pro* quamdiu, ut *pro*, postquam, quomodo, sicut ceu quasi, tanquam, perinde ac si, haud secus ac si. Adverbia similitudinis sive pro sicut. An, ne, num, numquid, aut, quomodo, quid, quare, quamobrem, quorum, *indicativo junguntur. Quibus adde* quis, quantus, qualis, quotus, uter.

I only ask you, whether you think my enemy's hatred of me was moderate.

Dum *pro* duminodo, ceu, quasi tanquam, perinde, ac si, haud secus ac si, dissimulative, seu, simulationis particulæ, an, ne, num, dubitandi, particulæ *subjunctivo gaudent.*

A certain man asked me when I left Rome? and whether there was any news there?

Habeo minus vis quam utervis vester.
Statuo tu nondum habeo satis vis ut ego luctor cum tu.

Est satis præsidium in virtus ad vivendus beate.

Mitto Athenæ obviam ille.
Cum sum devius obviam is descendo.

Ego mitto Tyro obviam Dolabella; revertor idus.

Tu interea sum Roma, scilicet sum præsto amicus.

Epicrates procedo obviam ego longe cum cives omnis.

Totus civitas procedo obviam hic veniens ad urbs.

Togula præsto sum lictor ad porta.

Cur castra moveo longius castra hostis, et proprius urbs?

Tantum requiro a tu utrum puto odium inimicus sum mediocris in ego.

Quidam quæso ex ego quis dies exeo Roma? et num quis sum in is novus?

I fear left I ſhould again be of a different opinion from you.

O folly! or whether may I call it folly or remarkable impudence?

I fear left he may attribute more to virtue than nature may allow.

Ubi pro quo, poſtquam, poſteaquam, cum *pro* quando, donec *pro* quouſque, quoad *pro* quam diu; ſimul, ſimulac, ſimulatque, ſimul ut *pro* quam primum. Quemadmodum, ut, utcunque, ſicut antequam, priuſquam, nunquam, jamdudum, jampridem, jam olim, *atque modum adjiciunt.*

I hope I have got a very good ſhip. I wrote this as ſoon as I got on board.

*Quin* jubendi *vel* hortendi *Adverbium, alterutrum modum admittit.*

But do you preſs the opportunity?

*Ne prohibendi Adverbium Imperativo vel ſubjunctivo jungitur.*

What are you willing to give me that theſe perſons may not be taken from me?

*Conjunctiones copulativæ et disjunctivæ, cum his quatuor quam nisi, præterquam, an similes cujus in declinabilibus, similique modo in Verbis nectunt.*

I did not blame your cauſe but your plan.

We ſhould take care that the puniſhment may not be greater than the fault.

We place confidence in thoſe whom we think know more than ourſelves.

We are compoſed of ſoul and body.

He ordered the man to be ſeized and carried to Scaurus.

All perſons have thought her rather always the friend of every one, than the enemy of any one.

That clamour nothing diſturbs, but comforts me, as it ſhews there are ſome ignorant citizens, but not many.

Vereor ne rurſus diſſentio a tu.

O ſtultitia! ne dico ſtultitia, an impudentia ſingularis?
Vereor ne tribuo plus virtus quam natura patior.

Spero nos habeo navis valde bonus. Scribo hic ſimulatque conſcendo.

Quin tu urgeo occaſio iſte?

Quis volo do nos ne iſte aufero a tu?

Non improbo cauſa ~~noſter~~ veſter ſed conſilium.
Caveo ſum ne pœna ſum magnus quam culpa.

Habeo fides is qui plus intelligo quam ego arbitror.

Conſto ex animus et corpus.
Jubeo homo comprehendo que deduco ad Scaurus.

Omnis judico ille potius ſemper amicus omnis, quam inimicus quiſquam.
Iſte clamor nihil commoveo ego ſed conſolor, cum indico quidam civis imperitus ſum ſed non multus.

Etſi, tametſi, etiamſi, quanquam, *in principio Orationis*, quippe, quando, quandoquidem, quoniam, *indicativo gaudent.*

Though he is without fault, yet he is not free from ſuſpicion.

Etſi, tametſi, etiamſi, quanquam, *in medio Orationis*, cum *pro* quamvis, quandoquidem, *vel* quoniam, licet, quamvis, ut *caſualis*, et *pro* quamvis, et ut pote, et *pro* ne, non, qui, quo, uti, quin, ſi *pro* quamvis *ſubjunctivum amant. Quibus adde Pronomina indefinita*, qui, quis, qualis, quantus.

All pleaſant things, although they may be judged of by the outward ſenſes, yet ought to be referred to the mind.

Ni, niſi, ſi, ſiquidem, ſin, quod, quia, cum, ubi, *pro* poſtquam *utrumque modum adſciſcunt.*

Unleſs it is diſagreeable, repeat what you have begun.

*Quædam Præpoſitiones Accuſativis, quædam Ablativis inſerviunt. Quædam utrique caſui inſerviunt*, ut, in, ſub, ſuper, *et* ſubter.

The wiſeſt Philoſophers have properly looked for the origin of the chief good in Nature.

From every virtue particular kinds of duties ariſe.

His fellow-citizens drove Hannibal out of the city.

I have thought much and long upon that very ſubject.

Hannibal reſerved nothing for his private uſe.

Where is there any virtue, if there is nothing put in our own power?

They are in the ſame error.

Thoſe things which depend upon falſe principles, cannot be true.

Upon which ſubject as I have ſaid enough in my Cato Major.

We cannot do every thing by ourſelves.

Some ſay that the ſeat of the ſoul is in the heart; others in the brain.

What then is that to us?

To ſeparate the mind from the body, is nothing elſe than to learn to die.

Quanquam abſum a culpa, tamen non careo ſuſpicio.

Omnis jucundus quanquam judico ſenſus corpus, tamen debeo refero ad animus.

Ni ſum moleſtus, repeto qui cœpi, *verb defective.*

Gravis Philoſophus jus peto initium ſummus bonum a natura.
Ex ſingulus virtus certus genus officium naſcor.
Suus civis ejicio Hannibal a civitas.
Cogito multum et diu de iſte res.
Hannibal reſervo nullus ad uſus ſuus.
Ubi virtus, ſi nihil ſum ſitus, *part.* in ego ipſe?

Verſor in ſimilis error.
Qui a falſus initium proficiſcor, ne poſſum ſum verus.

De qui quoniam dico ſatis multus, is Cato Major.

Non poſſum ago omnis per ego.
Alius dico ſedes animus ſum in cor, alius in cerebrum.

Quis igitur ſum is ad ego?
Secerno animus a corpus, nequidquam alius ſum quam diſco emorior.

We are ready to refute without obſtinacy, and to be refuted without anger.

Our ſentiments always agreed together as in peace, ſo alſo in war.

Hannibal was at the gates.

But this indeed is nothing to the purpoſe.

*Præpoſitio Ablativum regens ſubaudita interdum facit ut addatur Ablativus.*

It is eaſy to be freed from ſuperſtition, if you take away all the power of the Gods.

You make a ſubject in my opinion, not the leaſt doubtful, doubtful by arguing.

I am of that opinion which I know you always was of.

He was inſtructed in Greek learning.

I ſaid ſo, in that my firſt ſpeech on the calends of January.

Do I ſeem to you to be in ſuch want of friends?

Indeed, in my opinion, there is the greateſt truth in the ſenſes.

*Præpoſitio in compoſitione eundem non unquam caſum regit, quem et extra compoſitionem regebat.*

I wish we could wipe away the tears from all theſe by our votes, and decrees.

I am abſent both from my houſe and the forum.

*Verba compoſita cum a, ab, ad, con, de, ex, in, nonnunquam regunt non ſine Præpoſitione cum ſuo caſu extra compoſitionem, idque elegantèr.*

The Portian law has removed the rod from the body of every Roman citizen.

They ſay the ſoul exiſts after it has quitted the body.

The law orders us to approach the Gods with a pure mind.

He ought to detest that ſuſpicion.

He flew to the city with incredible ſwiftneſs.

Men could ſcarce keep their hands from you.

A man of the greateſt power fled from Brunduſium to the city.

Thoſe trades are diſapproved of which incur the diſlike of mankind.

Paro refello ſine pertinacia, et refello ſine iracundia.

Senſus noſter ſemper congruo ut in pax, ſic etiam in bellum.
Hannibal ſum ad porta.
Sed hic jam nihil ad res.

Sum facilis libero ſuperſtitio cum tollo omnis vis Deus.

Facio res meus ſententia minim dubius, dubius argumentor.
Ego ſum in iſta ſententia qui ſcio tu ſemper ſum.
Erudio Græcus doctrina.
Dico primus meus ille oratio calendæ, *arum*, 1 *f.* Januarius.
Videor ne tu ſum tantus inopia amicus?
Meus quidem judicium, ſum magnus veritas in ſenſus.

Utinam poſſum abſtergo hic omnis fletus ſententia noſter et conſilium.
Abſum et domus et forum.

Portius, *a*, *um*. lex amoveo virga a corpus omnis civis Romanus.
Aio animus maneo cum excedo e corpus.
Lex jubeo accedo ad Deus caſte.

Debeo abhorreo ab iſta ſuſpicio.
Advolo ad urbs incredibilis celeritas.
Homo vix poſſum abſtineo manus a tu.
Homo potentiſſimus advolo ad urbs a Brunduſium.

Is quæſtus improbo qui incurro in odium homo.

In, pro, erga, contra, *et* ad, *Accusativum habent.*

He threw the rest of the body into the sea.
He threw my brother into prison.
He prepared a master and a tyrant for our children.

He hid himself in a dark part of the stair-case.
She married into a very distinguished family.
Should I alone be drawn into any difficulty, I would bear it patiently.
Let us quit the theatre; let us go into the forum.

Tenus *gaudet Genitivo plurali.*

The report of the comitia reached as far as Cuma.
Cephus is buried up to the loins.

*Interjectiones non raro absolute, et sine casu ponuntur.*

Oh house! alas, how art thou governed?

*O compellantis soli Vocativo nectitur.*

Oh! my friend Furnius, how have you been unacquainted with your own cause, who can so easily understand other persons?

*O exclamantis Nominativo, Accusativo, et Vocativo jungitur.*

Oh excellent guardian of the sheep, a wolf.
Oh wretched and unhappy that day, in which Sulla was appointed consul by all the centuries!
O night! thou who had almost brought eternal darkness over this city.
O the cunning fellows! with how few words do they expect to finish the business?
O your pleasing letters! two *of which* were delivered to me at one time.

Heu, *Nominativo, Dativo, vel Accusativo adhærct.*

We have sent ambassadors, alas! miserable me.

Proh, ah, *et* vah, *Accusativum et Vocativum adiscunt.*

O ye immortal Gods! guardians and preservers of this city and empire, what wickedness have ye seen.

Abjicio reliquus corpus in mare.
Conjicio frater in vincula, *orum*, 2 *n.*
Compono magister et tyrannus in noster liberi, *crum*, 2 *m.*
Abdo sui in tenebræ, *arum*, 1 *f.* scala.
Nubo in familia clarissimus.
Si solus adduco in discrimen aliquis, fero animus æquior, *us.*
Exeo e theatrum; venio in forum.

Rumor de comitia clare tenus Cumæ.
Cepheus condo tenus lumbus.

O domus! heu quam gubernor?

O! meus Furnius, quam tu non nosco tuus causa, qui tam facile disco alienus?

O præclarus custos ovis! lupus.
O miser et infelix dies ille qui Sulla renuntio consul omnis centuria!
O nox! qui fere affero æternus tenebræ hic urbs.

O *cum Ac.* acutus homo! quam pauci verbum puto negotium confectus?
O suavis Epistola tuus! duo datus ego unum tempus.

Mitto legatus heu! ego miser.

Proh Dii immortalis! custos et conservator hic urbs, qui scelus video?

Hei *et* væ, *Dativo apponuntur.*

Woe is me! I cannot recollect this without tears.

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## LONGER EXERCISES.

### *Verbum personale, &c.*

THE mind of man is improved by learning, and from reflection it is always speculating or acting, and is lead on by the pleasure of seeing and hearing.

There is such an innate love of knowledge and science in us, that no one can doubt, but that human nature is borne away thereunto, uninvited by any advantage.

Pain can force a confession of the truth, even from the unwilling.

A good man will not only not dare to do, but even to think of what he dares not publickly avow.

I wish, Pompey, that you had never had any connection with Cæsar, or had never broke it, the one had been becoming your dignity, the other your prudence.

It follows that we are naturally framed to be just, but that such is the corruption of bad company, that the sparks *of virtue* which are given us by nature, are extinguished by that, and the contrary vices spring up, and are established.

### *Dignior est.*

Had you and I done this, which never came into our minds, on account of our daily apprehensions; we might have spent all this time together, nor would your bad health have been any objection to me, nor my affliction to you.

As to your Son, I fear if I should not mention him, I should appear to take no notice of his acknowledged merit; but if I should write all I think of him, that I should renew your grief, and want of him by my letter; but however you will act most prudently, if you persuade yourself that you partake of his piety, his virtue, his industry, wheresoever he shall be; for those things which we possess by continually reflecting on them, are not less our own, than what we have under our eye; and for these reasons his

Hei ego! non possum commemoro hic sine lachryma.

HOMO mens disco alo et cogito, semper aliquis aut inquiro aut ago videoque et audio delecto duco. et scientia
Tantus sum igitur innatus in ego cognitio amor, ut nemo dubito possum, quin ad is res homo natura nullus emolumentum invito rapio.
Dolor verus vox elicio possum etiam invitus.

Vir bonus non modo facio sed ne cogito quidem quisquam audeo qui non audeo prædico.
Utinam, Pompeius, cum Cæsar societas aut nunquam coeo aut nunquam dirimo, sum alter gravitas alter prudentia tuus.
Sequor justus natura Ego sum factus tantus autem sum corruptela malus consuetudo ut ab is tanquam ignicutus exstinguo a natura datus exorior que, et confirmor vitium contrarius.

Si is ago ego atque tu qui ne in mens quidem ego venio propter quotidianus metus omnis tempus una sum neque ego valetudo tuus offendo neque tu mater meus.

De tuus autem filius, vereor ne si nihil ad tu scribo, debitus is virtus videor testimonium, non capio sin autem omnis qui sentio perscribo, ne refrico meus literæ desiderium et dolor tuus, sed tamen prudentissime facio, si ille pietas, virtus, industria ubicunque sum tuus sum tecum sum duco, nec enim minus noster sum qui animus complector, quam qui oculis intueor oculis qui causa et ille eximius virtus summus te in tu amor magnus tu consolatio debeo sum; et ego caterque qui tu non ex fortuna sed ex virtus tuus pendo

ſingular abilities, and high affection for you, ought to be a great conſolation to you; ſo alſo ſhould I, and ſome others who now value, and always ſhall value you, not by your fortune, but your worth; but your greateſt comfort ſhould be the conſciouſneſs of your own integrity, when you reflect that nothing has happened to you by your own fault, and add this alſo, that wiſe men heed not the accidents of fortune, but the crimes which they themſelves are guilty of. Influenced by the remembrance of our ancient friendſhip, and your ſon's great attention to me, I will, on no occaſion, be wanting either to conſole, or adviſe you in your preſent ſituation. Should you happen to make any requeſt to me by letter, I will take care that you ſhall conclude your application has not been in vain.

If you and Tullia, our delight, are well, I and my deareſt Cicero are well.

When my brother came to me, in the firſt place our diſcourſe, and that a long one, was about you, from whence I came to thoſe particulars, which you and I had talked over with each other concerning your ſiſter.

Call off your attention and thoughts from theſe ſubjects, and recollect rather thoſe things which are worthy of your character; that ſhe lived as long as was neceſſary for her; ſhe lived to ſee you her father, Prætor, Conſul, Augur; to perform every duty that was incumbent on her, and then when the Government was no more, ſhe quitted this life; what is there that you or ſhe can complain of Fortune on this account?

*Copulatum per.*

It is evident, that unleſs equity, and fidelity, and juſtice proceed from nature, it is impoſſible to find a good man.

Order, Conſtancy, and Moderation are employed in things of that nature, which have a reference to ſome action.

Pompey and Hortenſius nominated me Augur, at the requeſt of the whole College.

ſemperque pendo; et maxime animus tuus conſcientia, cum tu nihil merito accido reputo, et ille adjungo homo ſapiens turpitudo non caſus et delictum ſuus, non alius injuria commoveo. Ego et memoria noſter vetus amicitia et virtus, atque obſervantia filius tuus, monitus nullus locus deſum, neque ad conſolor neque ad levo fortuna tuus. Tu ſi quis ad ego forte ſcribo perficio, ne tu fruſtra ſcribo arbitror.

Si tu et Tullia lux noſter valeo, ego et ſuavis Cicero valeo.

Cum ad ego frater venio, in primus ego ſermo, iſque multus, de tu, ſum ex qui ego venio ad is, qui ſum ego et tu inter ego de ſoror locutus.

Tu ab hinc res animus ac cogitatio tuus avoco, atque is potius reminiſcor qui dignus tuus perſona ſum quam diu is opus, ſum vivo una cum Reſpublica, ſum tu pater, ſuus Prætor, Conſul, Augur video; omnis bonus prope perfunctus cum reſ-publica occido vita excedo; quis ſum qui tu aut ille cum fortuna hic nomen queror poſſum.

Perſpicuus ſum niſi æquitas et fides et juſtitia proficiſcor, a natura vir bonus non poſſum reperio.

Ordo, conſtantia, et moderatio veror in is genus ad qui adhibendus ſum actio quidam.

Ego Augur a totus Collegium expetitus Pompeius et Hortenſius nomino.

*Nomen Multitudinis.*

Upon this, when both of them expreſt their being ready to hear me; in the firſt place ſays I, I entreat you, that you would not expect, that, like a philoſopher, I ſhould explain any ſyſtem to you.

*Non ſemper.*

To employ your reaſon and your words prudently; to perform what you undertake with deliberation, and in every circumſtance to diſcern what is true, and to defend it, is graceful; on the other hand, to be deceived, to blunder, to be cheated, is diſgraceful. To think this, is a mark of prudence; to do it, of courage; both to think, and to do it, of perfect and compleat virtue.

*Aliquando Oratio.*

To deprive any one of what is his due, and for a man to increaſe his own property at the expence of his neighbour, is more contradictory to human nature, than death, than poverty, than pain, or any thing elſe which can happen to our perſons, or external goods; for, in the firſt place, it takes away all connection and ſociety between mankind, for if we were originally ſo conſtituted, as to plunder, and injure each other, for our own emolument, that bond of unity between man and man, which is the principal work of nature, muſt neceſſarily be broke in ſunder; juſt as if any one of our limbs ſhould entertain this notion, to think that it could poſſibly continue in health, if it appropriated to itſelf the nutriment of any other part, although it is evident that from hence the whole body muſt be weakened and deſtroyed; thus if any one ſhould ſeiſe upon what is the ſupport of another, and convert whatever he could to his own private emolument, the ſociety and community of mankind muſt, of courſe, be overturned; for as every one is more deſirous to procure for himſelf, than any other, thoſe things which are neceſſary for the ſupport of life; this is what is allowed by nature itſelf, but nature alſo will not permit this, that we ſhould increaſe our power, our influence or fortune by plundering of others;

Hic cum uterque fui ad audio fignifico paratus primum inquam depricor ne ego tanquam philofophus puto fchola tu aliquis explico.

Ratio utor atque oratio prudenter, et ago qui ago conſiderate, omnis que in res quis ſum verum video et tueor deceo, contraque, fallor, erro, decipior, dedeceo.

Hic ſentio prudentia ſum, facio, fortitudo, et ſentio vero et facio perfectus cumulatus que virtus.

Detraho aliquis alter et homo homo incommodum ſuus augeo commodum, magis ſum contra natura, quam mors, quam paupertas, quam dolor, quam ceter qui poſſum aut corpus accido, aut res externus; nam, principium, tollo convictus humanus et ſocietas, ſi enim ſic ſum affectus, ut propter ſuus quiſque emolumentum ſpolio aut violo alter, diſrumpo neceſſe, ſum is qui maxime ſum ſecundum natura humanus genus ſocietas, ut ſi unuſquiſque membrum ſenſus hic habeo ut poſſum puto ſui valeo, ſi proximus membrum valetudo ad ſui traduco debilitor et intereo totus corpus neceſſe, ſum ſic ſi unuſquiſque ego rapio ad ſui, commodum alius detraho qui quiſque poſſum emolumentum ſui gratia, ſocietas homo et communitas evertor neceſſe, ſum nam ſui ut quiſque malo qui ad uſus vita pertineo quam alter, quam alter acquiro conceſſus ſum, non repugnans natura ille quidem natura, non patior ut alius ſpolium noſter facultas copia opis augeo, neque verò hic ſolum natura is ſum jus gens, ſed et lex populus qui in ſingulus civitas, Reſ-publica contineor idem modus conſtituor, ut non licet ſuus commodum cauſa noceo alter, hic enim ſpecto lex hic volo incolumis ſum civis conjunctio qui ſi dirimo is mors ex ſolium vinculum damnum coerceo.

nor is this only eſtabliſhed by nature, that is by the general law of mankind, but alſo by the poſitive Inſtitution of all people, by which in every ſtate, their Governments are ſupported; for this is what their laws have in view, this they intend, that the bond of ſociety may be preſerved between the Citizens, and whoſever breaks it, they puniſh with death, baniſhment, impriſonment, or fine.

Sometimes to depart a little from one's own right, is not only generous, but advantageous.

It is enough, not to raiſe up thoſe men who are fallen through imprudence; but to preſs thoſe who lye down, or to puſh on thoſe who are falling, is certainly inhuman.

To deſpiſe what any one may think of him, is a mark not only of an arrogant man, but alſo of one totally abandoned.

To know but little is not ſhameful; but fooliſhly to perſevere a long time in what you know but little of, is; ſince the one may be attributed to the general infirmity of human nature; the other to the peculiar fault of the individual.

*Aliquando Adverbium.*

Part of you particularly avoided the approach to, and the ſight of this place, part of you did not earneſtly attend it.

I am very glad that you are got ſafe to Epirus, and that as you write, you have had a pleaſant voyage.

It is in my opinion highly decorous, that the houſes of illuſtrious men ſhould be open to illuſtrious gueſts.

It is evident that the benefits and advantages which are received from thoſe things which are inanimate, theſe we could by no means enjoy without the labour and aſſiſtance of mankind.

*Verba infiniti.*

See how I am convinced that you are another ſelf.

I think thus, that an accompliſhed general ſhould poſſeſs theſe four qualifications; a knowledge of war, courage, authority, good fortune.

I not only confeſs that you know theſe things better than I, but alſo eaſily permit it.

Non modo liberalis ſum paulo nonnunquam de ſuus jus, decedo ſed etiam fructuoſus.
Satis ſum homo imprudentia lapſus non erigo urgeo vero jacens aut præcipitans impello certe ſum inhumanus.

Negligo quis de ſui quiſque ſentio non ſolum arrogans ſum ſed etiam omnino diſſolutus.

Non parum cognoſco ſed in parum cognoſco ſtulte et diu perſevero turpis ſum propterea quod alter communis homo infirmitas, alter ſingularis unuſquiſque vitium attribuo.

Aditus hic locus conſpectus que veſter partim magnopere fugio, partim non vehementer ſequor.

Tu in Epirus ſalvus venio, et ut ſcribo, ex ſententia navigo vehementer gaudeo.
Sum enim ut ego videor valde decorus, pateo domus homo illuſtris illuſtris hoſpes.
Perſpicuus ſum qui fructus quæ utilitas ex res is qui ſum inanimatus, percipior is ego nullus modus ſine homo manus atque opera capio poſſum.

Video quam ego perſuadeo tu ego ſum alter.
Ego ſic exiſtimo in ſummus imperator quatuor hic res in ſum oportet, ſcientia res militaris, virtus, authoritas, fælicitas.
Ego enim ſcio tu iſte melius quam ego non fateor ſolum, ſed etiam facile patior.

Many perſons entertain depraved notions of the Deity, but all believe that there is a divine power and nature.

He added this alſo, which is certainly true, that brave and wiſe men do not uſually ſo much aim at the reward of good actions, as the actions themſelves.

I add this alſo, that nature without education has oftner attained to glory, and virtue, than education without nature.

I was doubly pleaſed with your letters, both becauſe I myſelf laughed, and becauſe I perceived that you can now laugh.

Do you ſay that you think I had rather have my works read and approved of by any one, than by you?

He ſees that there is no evil but where there is a fault; but that there is no fault when that happens which is not in the power of man.

But I find the man never made an auction, never ſold any thing but the produce of his eſtate; not only is in no one's debt, but is, and always has been full in caſh of his own.

I return to what I wrote in the firſt part of my letter, that men will ſoon form a judgment of your whole conduct, not ſo much from your intention, as the event.

This I rather fear, leſt through ignorance of the true path of glory, you ſhould think it glorious for yourſelf alone to have more power than all others, and had rather be feared than loved by your fellow-citizens.

Had not you rather believe what can be proved, that the ſouls of famous men, ſuch as the Tyndaridæ were, are divine and eternal, than that thoſe who have been once burnt can ride upon an horſe, or fight in an army?

I could ſwear by Jupiter, and the houſehould Gods, both that I burn with a deſire of finding out the truth, and that I think what I ſay; for how can I not deſire to find out the truth, when I rejoice if I find any thing like the truth?

As we believe by nature that there are Gods, but know by reaſoning what they are; ſo we conclude that our ſouls remain (after death) by the general conſent of all nations; but in what ſtate, or what they are, we learn from reflection.

Multus de Dii pravus sentio omnis tamen sum vis et natura divinus arbitror.

Addo hic qui certe verus sum fortis et sapiens vir non tam præmium sequor soleo recte factum quam ipse rectus factum.

Ille etiam adjungo sæpius ad laus atque virtus natura sine doctrina quam sine natura valeo doctrina.

Dupliciter delecto tuus literæ et quod ipse rideo, et quod tu intelligo jam possum rideo.

Aio ne tu existimo ab ullus malo meus lego proboque quam a tu?

Video nullus malum sum nisi culpa, culpa autem nullus sum cum is qui ab homo non possum præsto evenio.

At homo invenio auctio facio nullus vendo præter fructus suus nihil unquam, non modo in æs alienus nullus sed in suus nummus multus sum.

Redeo ad ille qui initium scribo totus factum tuus judicium non tam ex concilium tuus quam ex eventus homo facio.

Ille magis vereor ne ignoro verus iter gloria gloriosus puto, plus tu unus possum quam omnis et metuo a civis tuus quam diligo malo.

Nonne malo ille credo qui probo possum animus præclarus homo qualis iste Tyndaridæ sum diurnus sum et æternus quam is qui semel cremo equito et in acies pugno possum.

Juro per Jupiter Dii que penates ego et ardeo studium verum reperiendus et is sentio qui dico qui enim possum non cupio verum invenio cum gaudeo si similis verum quis invenio.

Ut Deus sum natura opinor qualisque sum ratione cognosco sic permaneo animus arbitror consensus natio omnis; quis in sedes maneo qualisque sum ratio discendus sum.

Nor do I agree with thoſe who have lately began to aſſert, that our ſouls periſh together with our bodies and that death annihilates every thing: I am rather influenced by the authority of Socrates, who always ſaid that the ſoul of man was divine, and that when it left the body, it returned back to heaven.

If you ſhould know that an aſp laid concealed any where, and one who did not know it, ſhould intend to ſit upon it, whoſe death would be an advantage to you; you would do wickedly, if you did not caution him not to ſit there; and yet it is evident that you could have acted ſo with impunity, for who could have convicted you of it?

*Varie Reſolvi.*

I will not repeat all the miſery I have ſuffered through the wickedneſs, not only of my enemies, but of thoſe who envied me, leſt I ſhould not only increaſe my own ſorrow, but alſo excite your grief.

Happy is the man, whoſe lot it is to be able to acquire wiſdom and true knowledge, even in his old age.

I beg and intreat of you judges, to give that mercy to a very brave man, for which he aſks not himſelf.

As philoſophy alone teaches us all other things, ſo alſo that which is moſt difficult, to know ourſelves.

What ignominy, what diſgrace will not any one undergo to avoid pain, who has concluded that that is the greateſt evil?

You ordered that phyſician whom you brought with you, to open the veins of the man.

Your friend Caninius adviſed me, in your own words, to write to you, if there was any thing which I thought you ought to know.

A wonderful fury has ſeized not only the wicked, but even thoſe who are eſteemed good, that they deſire to fight, whilſt I am calling out, that nothing is more dreadful than a civil war.

Who of us engages in any laborious bodily exerciſe, but to obtain ſome advantage from it: or who can rightfully cenſure even him, who deſires to enjoy that pleaſure, which will be attended with no bad conſequence?

I have read your letter, by which I learn, that our friend Cæſar conſiders you as a great lawyer; you have

Neque enim assentior is qui hic nuper differo cœpi cum corpus simul animus intereo atque omnis mors deleo plus apud ego Socrates auctoritas, valeo qui dico semper animus homo sum divinus isque cum corpus excedo reditus in cœlum pateo.

Si scio aspis occulte lateo, et volo imprudens superis assideo qui mors tu emolumentum, futurus sum, facio improbe facio nisi moneo ne assideo, sed impune tamen is tu consto facio, quis enim coarguo possum?

Non facio ut enumero miseria omnis in qui incido per scelus, non tam inimicus meus, quam invidus ne et meus mœror exagito, et tu in idem luctus voco.

Beatus ille qui etiam in senectus contingo ut sapientia verus que opinio assequor possum.

Oro obtestorque tu judex, ut is misericordia tribuo fortis vir qui ipse non imploro.

Philosophia unus ego cum cæter res omnis tum qui sum difficilis doceo ut egomet ipse nosco.

Quis quis ignominia quis turpitudo non perfero ut effugio dolor, si is summus malus sum decerno?

Is medicus qui tu cum adduco impero ut vena homo incido.

Caninius noster ego tuus verbum admoneo ut scribo ad tu si quis sum qui puto tu scio oportet.

Mirus invado furor non solum improbus sed etiam is qui bonus habeo ut pugno cupio ego clamans nihil sum bellum civilis miser.

Quis noster exercitatio ullus corpus suscipio laboriosus nisi ut aliquis ex is commodum consequor, quis autem vel is jus reprehendo qui in is voluptas volo sum qui nihil molestia consequor.

Lego tuus literæ ex qui intelligo tu Cæsar noster valde

reaſon to be glad, that you are got into a place where you may appear to underſtand ſomething.

*Perſonalia.*

It ſeems wonderful that a ſoothſayer does not laugh when he ſees a ſoothſayer; this is more wonderful, that you can keep from laughing one among another.

Fortune is not only blind herſelf, but ſhe alſo generally makes thoſe blind whom ſhe favours: and indeed, we may often ſee, thoſe who were before of obliging tempers, altered by place, power, and proſperity.

When we admit theſe things to be true, and rightly as I judge, how can we be allowed to ſeparate law and right from nature.

I may be allowed to praiſe myſelf before you, Son Marcus, to whom the inheritance of my glory, and the imitation of my conduct, devolves.

It was evident that Pompey took this very ill, which when I heard from others, I principally knew from my brother.

Do you wiſh then that I ſhould go through all the philoſophy of Epicurus, or that I ſhould confine my enquiry to pleaſure alone, concerning which all the diſpute is?

*Adjectivum cum.*

What character we chuſe to ſuſtain, depends upon our own choice, thus ſome apply to philoſophy, others to the civil law, others to eloquence, each perſon ſelecting ſome particular virtue, in which he chuſes to excell.

All the polite arts have a certain common bond, and are connected together, as it were by a certain affinity between them.

If I miſtake in this, becauſe I believe that the ſoul of man is immortal, I willingly miſtake; nor do I deſire to have this miſtake torn from me whilſt I live.

Therefore on account of this my doubt, this very letter is the ſhorter, becauſe, while I am uncertain where you are, I am unwilling that our private correſpondence ſhould fall into ſtrange hands.

jus consultus videor sum quod gaudeo tu in iste locus venio ubi aliquis sapio videor.

Mirabilis videor quod non rideo haruspex cum haruspex video hic mirabilis quod tu inter tu risus teneo possum.

Non enim solum ipse fortuna cœcus sum sed ille etiam plerumque efficio cœcus qui complector itaque hic quoque video licet is qui antea commodus sum mos imperium potestas prosperus res immuto.

Qui cum verus sum recte, ut arbitror concedo qui jam licet ego, a natura lex et jus sejungo.

Licet Marcus filius apud tu glorior, ad qui et hereditas hic gloria et factum imitatio pertinet.

Sane molestè Pompeius fero consto, qui ego cum audio ex alius maxime ex meus frater cognosco.

Utrum igitur percurro omnis Epicurus disciplina placet, an de voluptas unus quæro de qui omnis certamen sum.

Ipse autem qui persona gero volo a noster voluntas, proficiscor atque sui alius ad philosophia, alius ad jus civilis, alius ad eloquentiam applico ipse, quo virtus in alius, alius malo excello.

Omnis ars qui ad humanitas pertineo, habeo quidam communis vinculum, at quasi cognitio quidam inter sui contineo.

Quod si in hic erro quod animus homo immortalis sum credo libenter erro nec ego hic error dum vivo extorqueo volo.

Itaque propter hic dubitatio meus brevis hic ipse epistola sum quod cum incertus sum ubi sum nolo ille noster familiaris sermo in alienus manus devenio,

In an active and military life, even a little philosophy is often very serviceable, and produces advantages, if not so great as could be received from a general knowledge of philosophy, yet such as may sometimes, in some degree, relieve us from passion, sickness, or fear.

If you have received the greatest injury from him, yet as you have been his questor, you cannot prosecute him without some censure; but if no injury has been done to you, you cannot prosecute him without a crime.

Many are the secret wounds of the state; many the pernicious machinations of abandoned citizens. There is no foreign danger, no king, no people, no nation to be feared; the malady is secret, intestine, domestic.

The seeds of virtue are implanted in our minds, and were these permitted to grow to maturity, nature herself would conduct us to a happy life; but now as soon as we are brought into the light, and taken care of, we are immediately engaged in every depravity, and every perversity of opinion, so that we seem to suck in error, almost with our nurse's milk.

*Dignius est.*

The senate and all the people have been delighted with your agreement.

Neither the parent, nor the nurse, nor the master, nor the poet, nor the stage depraves our outward senses, nor does the conspiracy of numbers seduce those from their trust; but every snare is spread for our souls, either by those whom I have just mentioned, or by what continues deeply interwoven in every sense, pleasure.

*Ad eundem.*

What ought we to do when incited by the kindness *of others*, to make an acknowledgement? should we not imitate fruitful lands, which return much more than they have received; for if we hesitate not to confer favours upon those whom we hope will be serviceable to us, how ought we to behave to those who have been already so?

In vita occupatus atque militaris paucus ipſe in philoſophia multum ſæpe proſum et fero fructus, ſi non tantus quantus ex univerſis philoſophia percipio poſſum tamen is qui aliquis ex pars interdum aut cupiditas aut ægritudo aut metus libero.

Si ſummus injuria ab ille accipio tamen quoniam quæſtor is ſum non poſſum is ſine ullus vituperatio accuſo ſi vero nullus tu fio injuria ſine ſcelus is accuſo non poſſum.

Multus ſum occultus reſ-publica vulnus multus nefarius cives perniciosus concilium nullus externus periculum ſum non rex non gens ullus non natio pertimeſcendus ſum includo malum inteſtinus ac domeſticus ſum.

Sum enim ingenium noſter ſemen innatus virtus qui ſi adoleſco licet ipſe ego ad beatus vita natura perduco nunc autem ſimul edo in lux, et ſuſcipio in omnis continuo pravitas verſor ut pœne cum lac nutrix error ſugo videor.

Senatus et cunctus civitas delecto veſter concordia.

Senſus noſter, non parens, non nutrix, non magiſter, non poeta, non ſcena depravo, non multitudo conſenſus abduco ille a verum animus vero omnis tendo infidiæ vel ab is qui modo numero vel ab is qui penitus in omnis ſenſus implicatus infideo imitatrix bonum voluptas malum autem mater omnis.

Quis nam beneficium provocatus facio debeo, an non imitor ager fertilis, qui multo plus affero quam accipio? etenim ſi in is qui ſpero ego profuturus non dubito officium confero, qualis in is ſum debeo qui jam proſum?

That God, who rules within us, forbids us to depart hence without his permiſſion.

The mind exalting itſelf, always ſo looks forward into futurity, as if it was then finally about to live, when it had departed from this life.

Nor do I think there ever was any ſuch monſter upon earth, formed of ſuch contrary paſſions and natural inclinations, ſo various, ſo contradictory to each other.

In the firſt place it is natural to every kind of animal to defend itſelf, its life and body; and to avoid thoſe things which may ſeem hurtful, and to ſeek after, and procure, all things which are neceſſary to life, as paſture, ſhelter, and the like.

*Relativum cum.*

What diſpoſition in human nature is better than their's who think themſelves born to pleaſe, to protect, and preſerve mankind?

They give good advice, who forbid us to do any thing of which we doubt whether it is juſt or unjuſt, for juſtice makes itſelf evident; a doubt implies ſuſpicion of an injury.

Man who is partaker of Reaſon, by which he diſcerns conſequences, and ſees the principles and cauſes of things, and is not ignorant of their progreſs and diſtant origin, who compares things ſimilar, and joins and connects the future with the preſent; can eaſily ſee through the courſe of his whole life, and prepare things neceſſary for going through it.

There is a letter extant of old Marcus Cato to his ſon, in which he writes that he heard he was diſmiſt by his Conſul, when he was a ſoldier in Macedonia during the Perſia war, he therefore admoniſhes him to take care that he did not enter into battle, for he affirmed that it was not lawful for one who was not a ſoldier to engage with the enemy.

*Nec unica.*

Reſpect your Anceſtors, and ſo govern the State that your fellow-citizens may rejoice you were born; without which no one can be happy, no one can be illuſtrious.

Veto dominor ille in ego Deus injussus hinc ego suus demigro.

Animus erigo sui posteritas semper ita prospicio quasi cum excedo e vita tum denique victurus sum.

Neque ego unquam sum talis monstrum in terra ullus puto tam ex contrarius diversusque inter sui pugnans natura studium cupiditasque conflatus.

Principium genus animans omnis sum a natura tributus ut sui vita corpus que tueor declino que is qui nociturus videor, omnis que qui sum ad vivo necessarius inquiro et paro ut pastus latibulum et alius idem genus.

Qui sum igitur bonus in homo genus natura quam is qui sui nascor ad homo juvandus tutandus conservandus arbitror?

Bene præcipio qui veto quisquam ago qui dubito æquus sum an iniquus æquitas enim luceo, ipse per sui dubitatio cogitatio significo injuria.

Homo qui ratio sum particeps, per qui consequens cerno principium et causa res video isque progressus et anteceſſio non ignoro similitudo comparo resque præsens adjungo atque annecto futurus facile totus vita cursus video adis que dego præparo res necessarius.

Marcus quidem Cato senex sum epistola ad filius, in qui scribo sui audio is missus fio a Consul cum in Macedonia bellum Persicum miles sum moneo igitur, ut caveo ne prælium ineo nego enim jus sum qui miles non sum pugno cum hostis.

Majores tuus respicio, atque ita guberno res-publica ut nascor tu civis tuus gaudeo sine qui nec beatus nec clarus sum quis quam possum.

I received your very ſhort letter, in which I could not learn what I wiſhed to know, but could perceive what I had no doubt of, for I could not find how you bear our common misfortunes; but could eaſily diſcern how much you love me, had I known the one as well as I knew the other, I would have adapted my letter to it, but however, though in my former letter I wrote what I thought neceſſary, yet I judge it proper to let you know at preſent in few words, that you are not to ſuppoſe yourſelf in any particular danger; 'tis true we are all in great danger, but it is general; you therefore ought not to expect any particular good luck, or refuſe what we muſt all ſubmit to, let us therefore entertain the ſame affection for each other we always did, which I can hope for from you, and engage for from myſelf.

Young men hope that they ſhall live long, which old men cannot hope for, but their hopes are fooliſh: for what can be more ſilly, than to regard thoſe things as certain, which are uncertain?

*Relativum inter.*

Will there be any place in the world more fit to receive ſuch virtue, than that which gave it birth?

This provident, ſagacious, various, ſubtle, thoughtful, rational, wiſe animal, which we call man, is created by the ſupreme God with noble privileges; for he alone, of ſo many different kinds and ſorts of animals, is partaker of reaſon and knowledge, when all others are without them; for what is there, I will not ſay in man, but in all heaven and earth, more divine than reaſon?

*Aliquando Relativum.*

Can you deny that that very day being prevented by my guards, and my attention, you was unable to effect any thing againſt the State, at which time you declared that you would be content with the abſence of others, but with the maſſacre of us who continued at Rome.

Every thing has been done by my fault, who thought myſelf loved by thoſe who envied me, did not attend to thoſe who courted me.

Accipio perbrevis tuus literæ, qui is qui ſcio cupio cognoſco non poſſum cognoſco autem qui ego dubius non ſum nam quam fortiter ſero communis miſeria, non intelligo quam ego amo facile perſpicio, ſed hic ſcio ille, ſi ſcio adis meus literæ accommodo, ſed tamen etſi antea ſcribo qui exiſtimo ſcribo oportet tamen tui tempus breviter commonendus puto ne quis periculum tu proprius exiſtimo ſum in magnus omnis, ſed tamen in communis ſum quaſi non debeo aut proprius portulo, aut communis recuſo qua propter is animus ſum inter ego, qui ſemper ſum qui de tu ſpero de ego præſto poſſum.

Spero adoleſcens diu ſui victurus qui ſpero ſenex non poſſum inſipienter ſpero quis enim ſtultus quam incertus pro certus habeo.

Sum dignus locus in terra ullus qui hic virtus excipio quam qui procreo ?

Animal hic providus ſagax qui multiplex auctus memor plenus ratio et conſilium, qui voco homo, præclarus quidam conditio genero a ſummus Deus ſolus, ſum enim ex tot animans genus atque natura particeps ratio et cogitatio cum cæter ſum omnis expers, quis ſum autem non dico in homo ſed in omnis cœlum atque terra ratio divinus.

Num incitior poſſum tu ille ipſe dies meus præſidium, meus diligentia, circum cluſus commoveo tu contra Reſ-publica non poſſum cum tu diſceſſus cæter noſter tamen, qui remaneo cædes contentus tu ſum dico.

Omnis ſum meus culpa commiſſus qui ab is ego amo puto qui invideo is non ſequor qui peto.

I perceive thoſe who followed a different plan from you, are to be diſtinguiſhed into two claſſes: for either they endeavoured to renew the war (and theſe went into Africa) or like me, truſted to the conquerer. Your plan was between both, who perhaps judged that one was the mark of a mean, the other of an obſtinate mind.

*Quoties.*

The Græcians paid divine honours to thoſe men who killed tyrants.

He who fears what cannot be avoided, can by no means live with a quiet mind.

Men pervert thoſe things which are the firſt principles of nature, when they ſeparate the uſeful from the honourable.

Socrates, when he was aſked, why he had fixed no puniſhment on him who killed his parent, replied, that it was, he ſuppoſed, what no one would do.

Before I proceed to thoſe things which have been treated of by you, I will ſay what I think of you yourſelf.

The praiſe of thoſe actions is conſidered as moſt pleaſing which ſeem to be undertaken by brave men, without emolument or reward.

When we conſider all things which are agreeable and pleaſing to the people, we ſhall find nothing ſo popular as peace, harmony, and quiet.

Whatever that faculty is which thinks, which reaſons, which wills, which improves, it is celeſtial and divine; and therefore is neceſſarily eternal.

When the Samnites offered a large quantity of gold to Curius, when he was ſitting by his fire-ſide, they were rejected by him, for he ſaid it did not ſeem noble to him, to be in the poſſeſſion of gold, but to command thoſe who had it.

What upon the whole is this long time, in which there is ſome end; and when that ſhall approach, all paſt pleaſure is as nothing, becauſe it will hereafter be as nothing.

He, who fixes the chief good in ſuch a manner that it has no connection with virtue, and eſtimates it by his own private advantage, and not by the honourable, if he is conſiſtent with himſelf, and is not

Qui non idem consilium qui tu sequor is video in duo genus sum distractus, aut enim renovo bellum conor hicque sui in Africa confero aut quemadmodum, ego victor sui credo medius quidam tuus consilium sum qui hic fortasse humilis animus duco ille pertinax.

Græcus homo deus honor tribuo is vir qui tyrannus neco.

Qui is quivito non possum metuo is vivo animus quietus nullus modus possum.

Perverto homo is qui sum fundamentum natura cum utilitas ab honestus sejungo.

Socrates cum interrogo cur nullus supplicium constituo in is qui parens neco, respondeo sui is nemo facio puto.

Antequam adgregior ad is qui a tu disputo de tu ipse dico quis sentio.

Gratissimus laus is factum habeo qui suscipio videor a vir fortis sine emolumentum ac præmium.

Cum circumspicio omnis qui populus gratus atque jucundus sum nihil tam popularis quam pax concordia otium reperio.

Quisquis sum ille qui sentio, qui sapio, qui volo, qui vigeo cælestis et divinus sum ob isque res æternus sum necesse sum.

Curius ad focus sedens magnus aurum pondus Samnes, cum affero repudior ab is non enim aurum habeo, præclarus nec video dico sed is qui habeo aurum impero.

Qui sum omnino hic ipse diu in qui sum aliquis extremum qui cum venio omnis voluptas præteritus pro nihilum sum quia postea nullus sum.

Qui summus bonus sic instituo ut nihil habeo cum virtus conjunctus isque suus commodum, non honestas melior hic si sui ipse consentio et non interdum

sometimes overcome by the goodneſs of his natural diſpoſition, can never cultivate friendſhip, or juſtice, or generoſity.

Who of all men is there, who has even any intercourſe with the muſes, that is, with politeneſs and learning, but had rather be Archimedes the mathematician, than Dioniſius the tyrant?

I entirely diſagree with thoſe, who like beaſts make pleaſure the end of every thing; for they can admire nothing noble, magnificent, and divine, who throw away all their thoughts upon ſo mean, and ſo deſpicable an object.

In the conſulate of L. Craſſus and Q. Scævola he firſt pleaded in the forum, and indeed, before thoſe Conſuls themſelves, who excelled all perſons in judgement.

Why have I been longer upon this ſubject than I expected? Becauſe I wondered that you, who ought to know theſe things, believe that I have ever done any thing which might be inconſiſtent with our friendſhip.

*At ſi.*

It may happen that a man may think juſtly, and cannot elegantly expreſs what he thinks.

He had by nature a peculiar penetration, which he improved alſo by practice.

I deſire you will ſend me as ſoon as poſſible, what you have collected for my academy.

To digreſs from your ſubject, for the purpoſe of exciting the paſſions, is often uſeful.

I ſpeak not of what I, but what an orator might be capable of.

I have certain ways and means, by which I can inveſtigate, and trace up all their attempts.

I perceive you collect every thing which you think can give me any hopes of a change of affairs.

What in human affairs can ſeem great to him, to whom all eternity, and the immenſity of the whole univerſe may be known?

I choſe not to write what the unlettered could not underſtand, and what ſcholars would not think worth reading.

natura bonitas vinco neque amicitia colo poſſum nec juſtitia, nec liberalitas.

Quis ſum omnis qui modo cum muſa is ſum cum humanitas et cum doctrina habeo aliquis commercium qui ſui non Archimedes mathematicus, malo quam Dioniſius tyrannus?

Ab is qui pecus ritus ad voluptas omnis refero longe diſſentio nihil enim altus, nihil magnificus ac divinus, ſuſpicio poſſum qui ſuus omnis cogitatio abjicio in res tam humilis tamque contemptus.

L. Craſſus, Q. Scævola conſul primum in forum dico et apud hic ipſe quidem conſul qui omnis intellegentia anteo.

Quorſum hic oratio longus quam puto quia admiror tu qui hic noſco debeo quiſquam a ego commiſſus qui ſum alienus noſter amicitia credo.

Fio poſſum ut recte quis ſentio et is qui ſentio polite eloquor non poſſum.

Habeo a natura genus quidam acumen qui etiam ars limo.

Tu volo qui academia noſter paro quam primum mitto.

Digredior ab is qui propono permovendus animus cauſa ſæpe utilis ſum.

Non quis ego ſed quis orator poſſum diſputo.

Habeo certus via atque ratio qui omnis ille conatus inveſtigo et conſequor poſſum

Video tu colligo omnis qui puto aliquis ſpes ego poſſum affero mutandus res.

Quis is videor magnus in res humanus qui æternitas omnis totuſque mundus noſco magnitudo?

Is nolo ſcribo qui nec indoctus intelligo poſſum nec doctus lego cura ſum.

Whilſt you employ your ſtudies in relating the actions of great men, you ſhould conſider that you ought to do nothing by which you may appear unlike thoſe you celebrate.

Themiſtocles, after the victory in that war which was entered into againſt the Perſians, told the Aſſembly that he had a plan to propoſe, very beneficial to the State, but that it was neceſſary it ſhould not be *publickly* known, he requeſted that the people ſhould appoint ſome one to whom he ſhould communicate it. They aſſigned him Ariſtides, to whom *he ſaid*, that the fleet of the Lacedæmonians, which was drawn up at Gytheum, might be privately burnt, by which means the power of the Lacedæmonians would neceſſarily be deſtroyed; when Ariſtides heard this, he returned to the Aſſembly big with expectation, and told them that the plan which Themiſtocles propoſed was very beneficial, but very diſhoneurable. Upon this the Athenians determined that what was diſhonourable, could not be uſeful; and rejected the whole affair without hearing the particulars, upon the report of Ariſtides.

I do not ſo much propoſe to refute what he has ſaid, as to enquire into thoſe things which I have not well underſtood.

I thought I was ſufficiently acquainted with Scævola, from what I was often hearing from Rutilius.

You often recite my letter which I ſent to Pompey, concerning my action, and the ſtate of the government.

We ſhould take that care in making friendſhips, that we may at no time begin to love one, whom we may ever be capable of hating.

C. Cenſorinus was a tolerable good Græcian, and could eaſily explain his ſubject; but he was indolent, and diſliked the forum.

I perceived by the letter which you ſent me, that you was more delighted with the approbation of good men, than the trophies, or glory.

That army, to which a wiſe and cautious general is appointed, is in every reſpect more conveniently governed, than that which is conducted by the folly and raſhneſs of any one.

If there ſhould be any thing that you know concerning thoſe particulars which you think I deſire to be in-

Cum ſtudium tuus confumo in vir fortis factum memoria prodendus, confidero debeo mihi tu fum commenlus quam obſem is qui laudo non te fimilis præbeo.

Themiſtocles, poſt victoria is bellum qui cum Perſis, fum dico in concio fui habeo conſilium reſ publica ſalutaris, ſed is ſcio opus non fum poſſulo, ut aliquis populus do qui cum communico dor Ariſtides, hic ille claſſ m Lacedæmonius qui ſubduco ad Cytherum, clam incendo poſſum qui factus frango Lacedæmonius opis neceſſe fum qui Ariſtides cum audio in concio magnus expectatio venio dicoque perutilis fum concilium qui Themiſtocles affero, ſed minime honeſtus itaque Athenienſis, qui honeſtus non fum is ne mihi quidem puto totuſque is res, qui ne audio quidem auctor Ariſtides repudio.

Cogito non tam refello is oratio quam is qui mihi intelligo requiro.

Satis ego videor habeo cognitus Scævola, ex is res qui audio ſæpius ex C. Rutilius.

Tu epiſtola meus ſæpe recito qui ego ad Cn. Pompeius de meus res geſtus et de ſummus reſ publica mitto.

Is diligentia adhibeo in amicitia comparandus ut ne quando amo incipio is qui aliquando odi poſſum.

C. Conſorinus Græcus literæ ſatis doctus qui propono explico expedite ſed iners et inimicus forum.

Ego ex tuus literæ qui ego mitto proſpicio tu magis judicium bonus quam inſignis gloria dilector.

Exercitus is qui præpoſitus ſum ſapiens et callidus imperator omnis pars commode rego quam is qui ſtultitia et temeritas aliquis adminiſtro.

Si quis ſum qui ſcio de is res qui puto ſcio ego velo per ego gratus ſum ſi is curo ad ego perferendus

formed of, you will oblige me much, if you will take care that it is mentioned to me.

My ſon Cicero deſires to hear what was the opinion of the old academy, which you are ſpeaking of, and the Peripatetics, concerning the ultimate object of good; and we think that you can very eaſily explain it.

Moſt perſons had rather continue in error, and defend to the laſt that opinion they have been fond of, than without obſtinacy enquire what may be moſt rationally maintained.

My father, I am deſirous of hearing from you, in Latin, thoſe rules for ſpeaking, which you have taught me in Greek, if you are at leiſure, and it is agreeable to you.

Thoſe impious perſons whom you ſlew, will ſuffer the puniſhment of their parricide, even in the infernal regions; but you who breathed out your laſt breath in victory, have obtained a place and a ſeat amongſt the godly.

I have received two letters from you dated at Corcyra, in one of which you congratulate me on hearing that I have recovered my ancient dignity, in the other you ſay that you hope what I have been engaged in, will turn out fortunately and happily; if indeed dignity conſiſts in entertaining good intentions for the ſtate; and convincing men of virtue, of the integrity of your ſentiments, I have recovered it; but if dignity conſiſts in carrying into action what you approve, or even defending it with a freedom of ſpeech, there is not even the leaſt veſtige remaining of it with me, and I am well off if I can ſo far maſter myſelf as to bear with temper thoſe events which are partly come over us, and others which are partly impending, which is difficult in a war of this ſort, the event of which preſents us with ſlaughter on the one ſide, and ſlavery on the other.

*Quum duo.*

I commended the incredible diligence of Pompey.

I thoroughly diſcern both the integrity and greatneſs of your mind.

The means of revenging an injury, are eaſier than returning a favour.

Studeo meus audio Cicero quinam ſum iſte vetus qui commemoro academia de finis bonus Peripateticuſque ſententia cenſeo autem tu facile is explano poſſum.

Plerique erro malo iſque ſententia qui adamo pugnaciter defendo quam ſine pertinacia quis conſtanter dico exquiro.

Studeo meus pater Latine ex tu audio qui ego tu de ratio dico Græce trado ſi modo tu ſum otium et ſi volo.

Ille impius qui cædo etiam ad inferi pœna parricidium luo tu vero qui extremus ſpiritus in victoria effundo pius ſum ſedes et locus conſecutus.

Binus a tu accipio literæ Corcyra datus, qui alter ego congratulator quod audio meus ego priſtinus dignitas obtineo, alter dico tu volo qui ago bene ac feliciter, evenio ego autem ſi dignitas ſum bene de reſ-publica ſentio et bonus vir probo qui ſentio obtineo dignitas meus, ſin autem in is dignitas ſum qui ſentio aut res efficio, ſi poſſum aut denique liber oratio defendo ne veſtigium quidem ullus ſum reliquus ego dignitas agor que præclare, ſi ego met ipſe rego poſſum ut is qui partim jam ſum partim impendeo moderate fero qui eſt difficilis in ejuſmodi bellum, qui exitus ex alter pars cædes oſtento ex altera ſervitus.

Laudo incredibilis diligentia Pompeius.
Ego perſpicio et integritas et magnitudo animus tuus.

Ulciſcendus injuria facilis ratio ſum quam beneficium remunerandus.

The graceful is discerned in every action and word; in short, in every motion and position of the body.

Virtue desires no other reward of her labours and dangers, except this of praise and glory.

In every subject, the general consent of all nations is to be regarded as the law of nature.

In Greece itself, philosophy had never been in so great repute, had it not flourished by means of the disputes and different opinions of the most learned men.

A love of pleasure, and an attachment to virtue, cannot easily exist in the same person.

The meditation on future evils softens their approach, when they appear coming long before.

He thinks it banishment to be where there is no place for virtue; that death is the end, not the punishment of human nature.

Do I then now seem sufficiently to understand the meaning of the words? or am I, even now, to be taught to speak either Greek or Latin?

I ask, whether any one before you has been so wicked as to act thus, that we may know whether you are the imitator of former crimes, or the inventor of new?

The foundation of eloquence, as of other things, is wisdom; for as in life, so in oratory, nothing is more difficult to discern, than what is proper.

Every mode and plan of life requires the assistance of man, in the first place, that you may have those with whom you may converse familiarly.

The love of the people is greatly excited by the very report and opinion of generosity, beneficence, justice, fidelity, and all those virtues which belong to gentleness of manners, and good nature.

The knowledge and the practice of virtue is the succour of old age, not only because these never forsake us, even at the extremity of our lives, but also because the consciousness of a well spent life, and many kind actions, is the most pleasant reflection.

*Proinde hic.*

For what name can imply greater affection and indulgence than that of a mother.

He acted contrary to the manners and customs of the State.

Decorus in omnis factum et dictum in corpus denique motus et ſtatus cerno.

Nullus virtus alius merces labor periculumque deſidero præter hic laus et gloria.

Omnis autem in res conſentio omnis gens lex natura putandus ſum.

In ipſe Græcia philoſophia tantus in honor nunquam ſum niſi doctus contentio diſputatioque vigeo.

Cupiditas voluptas, et ſtudium virtus, non facilis in idem homo ſum poſſum.

Præmeditatio futurus malum lenio is adventus qui veniens longe ante video.

Exilium ibi ſum puto ubi virtus non ſum locus, mors natura finis ſum non pœna.

Satiſne igitur video vis verbum teneo an ſum etiam nunc vel Græce loquor, vel Latine docendus?

Quæſo num quis ante tu tam ſum nefarius qui is facio ut ſcio utrum vetus facinus ſum immitator an inventor novus?

Sum eloquentia ſicut reliquus res fundamentum ſapientia ut enim in vita ſic in oratio nihil ſum difficilis quam quis decet video.

Omnis ratio et inſtitutio vita adjumentum homo deſidero imprimis que ut habeo quiſquam poſſum familiaris confero ſermo.

Vehementer autem amor multitudo commoveo ipſe fama et opinio liberalitas, beneficentia, juſtitia, fides, omniſque is virtus qui pertineo ad manſuetudo mos ac facilitas.

Arma ſenectus ſum ars exercitatio que virtus non ſolum quia nunquam deſum ne extremus quidem tempus ætas verum etiam quia conſcientia bene actus vita multuſque beneſactum recordatio jucundus ſum.

Qui enim ſum ipſe nomen amans indulgenſque maternus.

Aliqui contra mos conſuetudoque civilis facio.

Your remembrance of your father's friendſhip, and that affection which you have entertained for me from a boy, have given incredible joy.

Antiſthenes ſaid that the Gods of the people are many, of nature, one.

A. Ligurius, a friend of Cæſar's, is dead, a worthy man, and a friend of mine.

This is mine and my brother's native country.

*Eſt etiam.*

What can this man do when angry, if he might have it in his power; who, when he could be angry with no one, was the enemy of every good man?

*Excipiuntur quæ.*

I heard this from P. Vedius, a great knave, but yet an intimate of Pompey's.

I cannot blame that in you, which I approved of in myſelf, prætor and conſul.

Would Lepidus, a man adorned with every advantage of virtue and fortune, deſire amity with this fellow?

I expect that ſolitude which you dread, as a certain refuge, for I think that retirement is the beſt acquiſition for old age.

I reſcued this city, the habitation of you all, the bulwark of kings and foreign nations, the light of the world, the ſeat of the empire, by the puniſhment of five abandoned and mad perſons.

Could the ſtate itſelf tell you its preſent ſituation, you could not know it better from her, than from your freed-man Phanias; the man is not only ſo diſcreet, but as far as I have ſeen, ſo inquiſitive.

Pleaſure, the moſt engaging miſtreſs, turns aſide moſt minds from virtue; and when the torch of adverſity is moved towards men, too many are frightened beyond meaſure; life, death, riches, poverty moſt violently affect all mankind.

*Adjectivum in Neutro.*

My friend Cneus is in much better ſpirits at his arrival.

It is peculiar to a well-turned mind, both to rejoice at proſperity, and grieve at adverſity.

Commemoratio tuus paternus necessitudo benevolentiaque is qui erga ego a pueritia confero incredibilis ego lætitia affero.

Antisthenes popularis Deus multus, naturalis unus sum dico.

A. Ligurius Cæsar familiaris morior, bonus homo, et ego amicus.

Hic sum meus et frater meus germanus patria.

Quis hic facio si possum iratus qui cum succenseo nemo possum omnis bonus sum inimicus?

Hic ego ex P. Vedius magnus nebulo, sed tamen Pompeius familiaris audio.

Non possum is in tu reprehendo qui in ego ipse et prætor et consul probo.

Cum hic pax volo M. Lepidus, vir ornatus et virtus et fortuna donum.

Tanquam portus aliquis expecto iste qui tu timeo, solitudo, subsidium enim bellus existimo sum senectus otium.

Hic ego urbs sedes omnis noster arx rex ac natio exterus lumen gens domicilium imperium quinque homo amens ac perditus pœna redimo.

Si ipse res-publica tu narro possum quis modus si habeo non facile ex is cognosco possum, quam ex libertus tuus Phanias, ita sum homo non modo prudens, verum, etiam qui video curiosus.

Voluptas blandus domina magnus pars animus a virtus detorqueo et dolor cum admoveo fax præter modus plerique exterreo vita mors divitiæ paupertas omnis homo vehementer permoveo.

Qui adventus Cnæus noster multo animus plus habeo.

Proprius sum animus bene constitutus et lætor bonus res et doleo contrarius.

Let alone, I beg of you, thoſe things which we can neither enquire after, nor hear without uneaſineſs, and rather aſk if he has any thing new; for Varro's muſe has been ſilent longer than uſual.

You have not conſidered what an affair it is to go through a public tryal; to develope the whole life of another perſon, and preſent it not only to the underſtanding, but to the eye of the judges, and in the ſight of every one.

Though it is more deſirable to end our days without pain and without oppreſſion; yet it adds greater glory to our immortality, to be wiſhed for, and wanted by our fellow-citizens, than never to have been injured.

*Ponitur interdum Genitivus.*

Why is the Senate ſurrounded with a circle of armed men? why do your body guards hear me with their ſwords? why are not the doors of the temple of Concord thrown open? You bring down people of all nations; the moſt barbarous Ithyreans, with their arrows, are in the Forum; he ſays that he does it for his own ſafety, is it not a thouſand times better to periſh, than not to be able to live in your own city without the protection of armed men? but truſt me that it is no protection; you ought to be guarded by the love and good will of your fellow-citizens.

*Laus et vituperium.*

He could not long bear the fatigue of the bar, becauſe he was of a weak conſtitution.

Who is of ſo abandoned a diſpoſition, who, when he ſees theſe things, can be ſilent, or paſs them over?

In that purſuit, Oſaces the Parthian general, a man of great authority, received a wound, and died there a few days after.

Such is his humanity, that it is difficult to ſay whether the enemy feared his valour more in the field, or loved his politeneſs more, after they were conquered.

Both your letters, and ſome good news, not indeed of the beſt authority, and the expectation of hearing from you, and your deſire detains me as yet at Theſſalonica.

Omitto iſte qui nec percunctor nec audio ſine moleſtia poſſum et quæro potius an quis ipſe novus ſilco enim diutius muſa Varro quam ſoleo.

In mens tu non venio quis negotium ſum cauſa publicus ſuſtineo vita alter totus explico atque etiam non modo in animus judex ſed etiam in oculus conſpectuſque omnis expono.

Etſi optabilis ſum curſus vita conficio ſine dolor et ſine injuria tamen ad immortalitas gloria plus affero deſideratus ſum a ſuus cives quam omnino nunquam violatus ſum.

Cur armatus corona ſenatus ſæpio? cur ego tuus ſatelles cum gladius audio? cur valva Concordia non pateo? homo omnis gens maxime barbarus Ithyræus cum ſagitta deduco in Forum præſidium ſuus cauſſa ſui facio dico nonne igitur millies pereo ſum melius quam in ſuus civitas ſine arma præſidium non poſſum vivo, ſed nullus ſum iſtui credo ego præſidium caritas et benevolentia civis ſæpio oportet ſum non arma.

Is labor forenſis diuturne *diutius* non fero quod corpus ſum infirmus.

Quis tam diſſolutus animus ſum qui hic cum video taceo ac negligo poſſum?

Qui in fuga magnus authoritas Oſaces dux Parthus, vulnus accipio eoque interio pauci poſt dies.

Humanitas jam tantus ſum ut difficilis dico ſum utrum hoſtis magis virtus is pugans timeo an manſuetudo victus diligo.

Ego et tuus literæ et quidam bonus nuncius non bonus tamen auctor et expectatio veſter literæ et quod tu ita placeo adhuc Theſſalonica teneo.

Let us be of that diſpoſition, which reaſon and truth preſcribes, to think that we ſhould avoid nothing in life but guilt; and whilſt we can be free from that, let us bear all human events with patience and moderation, for when every thing elſe is loſt, Virtue ſeems able to ſupport itſelf.

As you are of ſuch weight, Cato, you ought not to catch at ſcandal from the ſtreet, or ſome abuſive diſcourſe of individuals; nor ſhould you raſhly call the conſul of the Roman people a dancer.

They heard of him before, but now they ſee him amongſt them, bleſt with ſuch temperance, mildneſs, and humanity, that they ſeem to be moſt happy with whom he ſpends moſt time.

Such was the virtue and wiſdom of our anceſtors, that in framing their laws they propoſed to themſelves nothing elſe but the ſafety and advantage of the commonwealth.

Seem we indeed all then of ſo mean a diſpoſition, who are engaged in public affairs, and the dangers of this life, as to ſuppoſe that when, even to the end, we have led a life of no eaſe, no quiet, every thing dies with us; or when many of the greateſt men have been careful to leave ſtatues and pictures, not the images of their minds, but their bodies, ought not we much rather to deſire to leave the effigy of our wiſdom and virtue finiſhed and poliſhed by the greateſt genius?

Dionyſius himſelf ſhowed how happy he was, for when Damocles one of his flatterers was in a ſpeech celebrating his power, his wealth, the extent of his dominions, the magnificence of his palaces; and affirmed that no one was ever happier. Damocles, ſays he, ſince this life appears ſo agreeable to you, would you wiſh to experience it, and put yourſelf in my ſituation; when he ſaid he ſhould like it, he ordered the man to be placed upon a golden couch, with a very handſome mattreſs, and a wove counterpane, painted with the moſt elegant figures; he ſet out ſeveral ſide-boards with ſilver and gold embroſſed plate, and ordered boys of moſt exquiſite beauty to be ſelected to wait at table, and with the utmoſt attention to obſerve his looks; perfumes and

Sum is mens qui ratio et veritas preſcribo ut nihil in vita ego præſtandus prætor culpa puto iſque cum careo omnis humanus placate et moderate fero perditus enim res omnis ipſe Virtus ſi ſuſtento poſſum videor.

Cum iſte ſum authoritas non debeo Cato arripio maledictum ex trivium aut ex ſcurra aliquis convicium neque temere conſul populus Romanus ſaltator voco.

Hic audio antea nunc præſens video tantus temperantia tantus manſuetudo tantus humanitas ut is beatus ſum video apud qui ille diuturne commoror.

Is enim virtus et ſapientia majores noſter ſum ut in lex ſcribendus niſi ſalus atque utilitas reſ-publica ſui alius nihil propono.

An vero tam parvus animus videor ſum omnis, qui in reſ-publica atque in hic vita periculum labor que verſor, ut cum uſque ad extremus ſpatium nullus tranquillus atque otioſus ſpiritus duco, ego cum ſimul moriturus omnis arbitror an cum ſtatua et imago non animus ſimulachrum ſed corpus ſtudioſe multus ſummus homo relinquo conſilium relinquo ac virtus noſter effigies non multo malo debeo ſummus ingenium expreſſus et politus.

Dioniſius ipſe indico quam ſum beatus cum quidam ex is aſſentator Damocles commemoro in ſermo copia is opis, majeſtas, dominatus magnificentia ædes regius nego que unquam beatus quiſque ſum volo ne igitur inquam. O Damocles quoniam hic tu vita delecto ipſe idem deguſto et fortuna experior meus, cum ſui ille cupio dico collocor jubeo homo in aureus lectus, ſtratum pulcher textilis ſtragulum magnificus opus pictus abacuſque complures, orno argentum aurumque cælatus tum ad menſa, eximius forma puer delectus jubeo conſiſto iſque ad nutus ille intuens diligenter miniſtro adſum unguentum corona incendeo odor menſa conquiſitus epulæ exſtruo fortunatus ſui

garlands were added, gums were burnt, and the entertainment loaded with the choiceſt dainties. Damocles thought himſelf very fortunate; but in the midſt of this apparatus, he ordered a glittering ſword to be ſuſpended from the ceiling by a ſingle horſe-hair, that it might hang upon the neck of this happy man; he could then no longer look upon his beautiful attendants, nor the plate crouded with the workman's art, nor could he reach out his hand to the table, and even the garland dropt from his head; at laſt he entreated the tyrant to permit him to retire, for he did not chuſe to be a happy man any longer. Don't you think that Dioniſius proved that no one could be happy who is in terror?

*Opus et uſus.*

I am now in want of your advice, your affection, your fidelity; haſte then, every thing will be eaſy to me, if I have you.

He denied that there was any occaſion for reaſon or argument, to ſhew why pleaſure ſhould be ſought for, and pain avoided; he thinks that is to be perceived, as that fire burns, ſnow is white, honey ſweet.

I want not any Greek maſter to repeat trite precepts to me, when he himſelf never ſaw the forum, or any court of juſtice.

I know indeed Atticus that this undertaking has often been requeſted of me, which I would not refuſe, if ſufficient and free leiſure might be allowed me, but the mind cannot undertake a buſineſs of ſuch conſequence, whilſt it is taken up with any other occupation or hindrance, for it is neceſſary that it ſhould be free both from care and buſineſs.

Why ſhould I ſay that learning is neceſſary, without which, although any one ſhould ſpeak well by the aſſiſtance of natural abilities, yet, as that muſt happen by chance, it is impoſſible that he could be always prepared.

*Adjectivum que deſiderium.*

What nation does not love mildneſs and benignity, a grateful diſpoſition, and mindful of a kindneſs? What nation does not hate the proud, the malicious, the cruel, the ungrateful?

Damocles videor in hic medius apparatus fulgens gladius e lacunar seta equirius appensus demitto jubeo ut impendeo ille beatus cervix itaque, nec pulcher ille administrator aspicio, nec plenus ars argentum, nec manus porrigo in mensa jam ipse defluo corona denique exoro tyrannus, ut abeo libet quod jam beatus nolo sum satis, ne videor declaro Dionisius nihil sum is beatus qui semper aliquis terror impendeo.

Nunc ego et concilium opus sum tuus et amor et fides quare advolo expeditus ego sum omnis si tu habeo.

Nego opus sum ratio neque disputatio quamobrem voluptas expetendus fugiendus dolor sum, sentio hic puto ut caleo ignis nix sum albus dulcis mei.

Nec ego opus sum Græcus aliquis doctor qui ego pervulgatus præceptum decanto cum ipse nunquam forum nunquam ullus judicium aspicio.
Intelligo equidem a Ego iste labor jam diu postulo Atticus qui non recuso, si ego ullus tribuo vacuus tempus et liber neque enim occupo opera, neque impedio animus res tantus suscipio possum uterque opus sum et cura vaco et negotium.

Quis dico opus sum doctrina sine qui etiam si quis bene dicor adjuvans natura tamen is quia fortuito fio semper paratus sum non possum.

Qui natio non comitas non benignitas non gratus animus et beneficium memor diligo qui superbus qui maleficus qui crudelis qui ingratus non aspernor?

I am not so mad, judges, nor so ignorant of, or unacquainted with your sentiments, as not to know what you think of Clodius's death.

What citizen is here so forgetful of your favours, so unmindful of his country, such an enemy to his own honour, whom your general approbation will not enflame?

After the continuance of peace had assured to each one sufficient leisure, there was hardly any young man emulous of commendation, who did not think he ought to apply to the art of speaking with his utmost endeavours.

*Nomina Partitiva.*

Which of these opinions is true, some God may have determined; which is nearest to the truth, is a great dispute.

Exercise and temperance can preserve some part of our former strength, even in old age.

*Usurpantur autem.*

Though I in particular of all persons, am least qualified to console you, because I have felt so much uneasiness from your grief, that I myself want consolation; yet as my concern is far inferior to yours, in the bitterness of the highest affliction, I considered it as incumbent on our friendship, and my regard for you, not to continue silent in your present trouble, but to offer such consideration as may alleviate, if not subdue your anguish.

*In alio tamen.*

That year was his first after going out of office.

*Interrogativum.*

Death seems to me an evil. To those who are dead, or to those who are yet to die? To both.

Do you allow me this, Pomponius, that all nature is governed by the might, the reason, the power, the intelligence, the influence (or if there is any other word by which I can more plainly express my meaning) of the immortal Gods? I do indeed allow it, if you require it.

Nec tam ſum demens judex tamque veſter ſenſus ignarus atque expers ut neſcio quis de mors Clodius ſentio.

Quis ſum civis tam oblitus beneficium veſter tam immemor patria tam inimicus dignitas ſuus qui non inflammo conſenſus veſter?

Poſtquam diuturnitas pax otium confirmo nemo fere laus cupidus adoleſcens non ſui ad dico ſtudium omnis enitor puto.

Hic ſententia qui verus ſum Deus aliquis video qui verum ſimilis magnus quæſtio ſum.

Poſſum exercitatio et temperantia in ſenectus etiam aliquis conſervo priſtinis robur.

Etſi unus ex omnis minime ſum ad tu conſolandus accommodatus, quod tantus ex tuus moleſtia capio dolor, ut conſolatio ipſe egeo tamen cum longius a ſummus luctus a cerbitas meus abſum dolor quam tuus, ſtatuo noſter neceſſitas ſum meus que in tu benevolentia non taceo tantus in tuus mæror tamdiu, ſed adhibeo aliquis modicus conſolatio qui levo dolor tuus poſſum ſi minus ſano poſſum.

Qui annus is primus ab honos perfunctio ſum.

Malum ego videor ſum mors is ne qui mortuus ſum vel qui morior ſum uterque.

Do ne igitur hic ego Pomponius Deus immortalis vis ratio poteſtas mens numen ſive qui ſum alius verbum qui plene ſignifico qui volo natura omnis rego do ſane ſi poſtulo.

*Comparativa regunt Ablativum.*

Nothing is more excellent than the government of the universe; therefore the universe is governed by the wisdom of the Gods.

None of your many virtues is more pleasing, or more astonishing than your compassion.

But should you go into Britain also, truly there will be no one in that great island more skilful than yourself.

There is nothing more hateful than disgrace; nothing more shameful than slavery. We were born to honour and liberty; let us preserve these, or die with dignity.

I wish for these two things only; one, that at my death I may leave the Roman people free; the immortal Gods can grant me nothing greater than this; the other, that according as each man deserves of the state, so he may succeed.

There is nothing more amiable than virtue; nothing that will more engage the affections of mankind; for instance, when we, in some degree, love those whom we have never seen, on account of their virtue and integrity.

In this particular your condition is better than our's, that you dare write what you complain of, we cannot truly do that in safety, and this not through any fault of the conqueror, for nothing can be more moderate than he is; but of the conquest, which is always insolent in civil wars.

If there is any thing in nature which the mind of man, which human reason, which human strength, which human power could not produce, certainly the being who produces that, is superior to man; but the heavenly bodies, and all those things whose arrangement is perpetual, could not be framed by man; there is therefore something which, superior to man, produces them, and what can I better call that, than God.

Of all the employments by which any profit is made there is nothing better than Agriculture, nothing more advantageous, nothing more pleasing, nothing more worthy of a man who is free.

When God has given you a soul, than which nothing is more excellent, more divine, will you so degrade

Nihil ſum præclarus mundus adminiſtratio Deus igitur conſilium adminiſtratio mundus.

Nullus de virtus tuus plurimus nec gratus nec admirabilis miſericordia ſum.
Quodſi in Britannia quoque proficiſcor profecto nemo in ille tantus inſula peritus tu ſum.

Nihil ſum deteſtabilis dedecus nihil fœdus ſervitus ad decus et ad libertas natus aut hic teneo aut cum dignitas morior.

Duo modo hic opto unus ut morior populus Romanus liber relinquo hic ego magnus a Dii immortalis do nihil poſſum alter ut ita quiſque evenio ut de reſ-publica quiſque bene mereor.

Nihil ſum enim amabilis virtus nihil qui magis allicio homo ad diligo quippe cum propter virtus et probitas is etiam qui nunquam video quidam mos diligo.

Hic ipſe bonus ſum tuus quam noſter conditio quod tu quis doleo ſcribo audeo ego ne is quidem tuto poſſum nec is victor vitium qui nihil moderatus, ſed ipſe victoria qui civilis bellum ſemper ſum inſolens.

Si ſum aliquis in res natura qui homo mens qui ratio, qui vis qui poteſtas humanus efficio non poſſum ſum certe is qui ille efficio homo bonus atqui res cæleſtis omniſque is qui ſum ordo ſempiternus ab homo conficio non poſſum ſum igitur is qui ille conficio homo bonus is autem quis potius dico quam Deus.

Omnis res exqui aliquis exquiro nihil ſum agricultura bonus nihil uber nihil dulcis nihil homo liber dignus.

Tu cum tu Deus do animus qui nihil ſum præſtans bene divinus ſic tu ipſe abjicio atque proſterno ut

so humble yourself as to think there is no difference between you and one of the brutes?

*Adiscunt et alterum.*

They seem to give good advice, who admonish us, that the more exalted we are, the more humble we should behave.

*Adjectiva quibus commodum.*

A certain ardency for glory, unusual to young men, absorbed him.

Good health is more pleasing to those who have recovered from a dangerous illness, than to those who have never been sick.

The same labours are not equally painful to the soldier and the commander, because honour itself lightens the commander's labour.

Nothing certainly can be better for a man, than to be free from all pain and trouble, and to enjoy the greatest pleasures both of mind and body.

Let us meditate upon death, and detach ourselves from our bodies; that is, let us accustom ourselves to die; this will be like that celestial life, even while we shall be in this world.

It has been agreed upon in general amongst all men, that the object upon which prudence should be employed, and which it would wish to obtain, ought to be fitted and accommodated to our nature, and such as by itself should invite, and entice the inclination.

is displeasing to a delicate man to ask any thing of consequence from one whom he may think he has obliged, lest he should seem rather to demand, than request for what he asks; and consider it as a payment, rather than a favour.

Conscript fathers, I will so behave myself in this office, that I may have it in my power to check a tribune of the people, if he takes offence at government; to despise him if he takes offence at me.

It is of the greatest consequence in friendship for the superior to be upon an equality with the inferior, as Scipio was; he never assumed any superiority over Rupilius or Mummius, or any friend of an inferior rank.

nihil inteſtu et quadrupes aliquis puto interſum.

Reſte præcipio videor qui moneo ut quantus ſuperior ſum tantus ego gero ſubmiſſe.

Hic quoque abſorbeo æſtus quidam inſolitus adoleſcens gloria.

Bonus valetudo jucundus ſum is qui e gravis morbus recreo quam qui nunquam æger corpus ſum.

Idem labor non ſum æque gravis imperator et miles quod ipſe honor labor levis facio imperator.

Nihil certe homo poſſum bonus ſum quam vaco omnis dolor et moleſtia perfruorque magnus et animus et corpus voluptas.

Mors commentor disjungo que ego a corpus is ſum conſuefco morior hic et dum ſum in terra ſum ille cæleſtis vita ſimilis.

Conſto autem fere inter omnis is in qui prudentia verſor et qui aſſequor volo aptus et accommodatus natura ſum oportet, et talis ut ipſe per ſui invito et allicio appetitus animi.

Gravis ſum homo pudens peto aliquis magnus ab is de qui ſui bene meritus puto ne is qui peto, exigo magis quam rogo, et in merces potius quam beneficium locus numero videor.

Sic ego in hic magiſtratus gero P. C. ut poſſum tribunus plebs reſ-publica iratus coerceo ego iratus contemno.

Magnus ſum in amicitia ſuperior par ſum inferior qualis ſum Scipio nunquam ſui ille Rupilius nunquam Mummius antepono nunquam inferior ordo amicus.

I think that the knowledge of futurity would by no means be useful to us, for what would have been Priam's life, if he had known from his youth what things he should have suffered in his old age?

Your sincere affection shews itself in every part of that letter which I received from you last, an affection indeed which I was well acquainted with, but yet *the assurance of it was* very agreeable and very acceptable, I would say pleasant, had I not for ever lost the use of that word, not only for that reason only which you suspect, and for which, though in the tenderest manner, you, in fact, severely blame me, but also because there are no remedies at hand, which ought to heal so grievous a wound, for what shall I do? shall I take refuge in my friends, where alas are they? we had once indeed many in a manner that were common to us both, some of whom are dead, others I know not how, grown hard hearted. I might indeed live with you, and I greatly wish it, our time of life, our affection, our habits, our studies are the same, what obstacle then, what circumstance prevents our union?

*Quædam ex his.*

It is right to be first of all a good man yourself, and then to seek out for one that is like you.

He who could perceive by his mind the revolutions, and all the motions of the stars, shews that his mind was like his who made them in heaven.

You have crept into honours by the mistake of mankind, by the recommendation of smoke-dried statues, which you are like in nothing, but in complexion.

There are certain animals in whom there is something like virtue, as in lions, in dogs, in horses.

There is a certain cultivation and perfection in those things which the earth produces, not dissimilar to living creatures; thus we say that a vine lives and dies; that a tree is young or old, flourishes or decays.

*Communis alienus.*

Every virtue has its proper employment. Fortitude is seen in *supporting* pain and danger. Temperance in neglecting pleasure. Prudence in selecting between good and bad. Justice in rendering to every one his own.

Ego ne utilis arbitror ſum ego futurus res ſcientia qui enim vita Priamus ſum ſi ab adoleſcentia ſcio qui eventus ſenectus ſum habiturus.

Omnis amor tuus ex omnis pars ſui oſtendo in is literæ qui a tu proxime accipio, non ille quidem ego ignotus ſed tamen gratus et optatus dico jucundus niſi is verbum in omnis tempus perdo neque ob is unus cauſa qui tu ſuſpicor et in qui ego leniſſimus et amantiſſimus verbum utens res graviter accuſo ſed quod ille tantus vulnus qui remedium ſum debeo is nullus ſum quis enim ad amicus ne conſugio quam multus ſum habeo enim fere communis, qui alius occido alius neſcio quis pactum obdurio tu cum vivo poſſum equidem, et maxime volo vetuſtas a mor conſuetudo ſtudium pars qui vinculum, qui res deſum noſter conjunctio.

Par ſam autem primum ipſe ſum vir bonus tam alter ſimilis ſui quæro.

Stella converſio omnis que motus qui animus video, is doceo ſimilis animus ſuus is ſum qui is fabricatus in cœlum ſum.

Obrepo ad honor error homo commendatio fumoſus imago qui ſimilis habeo nihil præter color.

Sum beſtia quidam in qui inſum aliquis ſimilis virtus ut in leo ut in canis ut in equus.

Is etiam res qui terra gigno educatio quidam et perfectio ſum non diſſimilis animans itaque et vivo vitis et morior dico arborque et novellus et vetulus et vigeo ſeneſco.

Proprius, *cum Gen.* quiſque virtus munus ſum ut fortitudo in labor periculumque cerno temperantia in præter mittendus voluptas prudentia in delectus bonus et malus juſtitia in ſuus quiſque tribuendus.

They think this not inconsistent with the majesty of the gods, namely, that they should examine into the causes of all things, that they may see what will be beneficial to every one.

This article is peculiar to Cæsar alone.

Other nations can endure slavery, but liberty is essential to the Roman people.

The whole universe is to be considered as one city, common to Gods and men.

The heavenly mind is kept down from its most lofty habitation, and as it were immersed in the earth, which is a place contrary to its divine nature, and eternity.

Since things are now reduced to this dilemma, whether he shall be punished by the state, or we shall be slaves, let us, O conscript fathers, by the immortal Gods, at length assume our native courage and virtue, that we may recover that liberty which is peculiar to the Roman people, and name, or prefer death to slavery.

In this I am more miserable than you who are most miserable, that the calamity is common to us both, but the fault entirely my own.

As this argument is common to other philosophers also, I will omit it at present. I rather choose to proceed to those which are properly your's.

That opinion, conscript fathers, is inconsistent with the dignity of the consuls, inconsistent with the gravity of the times.

*Natus commodus.*

What should a man do who was born to virtue, glory, dignity, when the power of wicked men was strengthened, and the laws and the courts were destroyed?

But what men will enjoy the land? In the first place, truly the bold, ready for violence, prepared for sedition.

Will a man born to glory, have any part of his mind so effeminate, as not to strengthen it by meditation and reason?

Although he was a friend to truth, yet he seemed by nature not so prone to compassion, as inclined to severity.

Nego enim is sum alienus, *cum Gen.* majestas deus scilicet causa omnis introspicio ut video quis qui conduco.

Hic res unus sum proprius Cæsar.

Alius natio servitus patior possum populus Romanus proprius sum libertas.

Universus hic mundus unus civitas communis Deus atque homo existimandus sum.

Sum animus cœlestis ex altus domicilium depressus et quasi demersus in terra locus divinus natura et æternitas contrarius.

Quoniam res in is discrimen adduco utrum ille pœna res-publica luo, an nos servio aliquando per Deus immortalis P. C. patrius animus virtusque capio, ut aut libertas proprius Romanus genus et nomen recupero aut mors servitus antepono.

Ego hic miser sum quam tu qui sum miser quod ipse calamitas communis sum uterque noster sed culpa meus proprius sum.

Quia communis sum hoc argumentum alius etiam philosophus omitto hic tempus ad vester proprius venio malo.

Ille P. C. alienus consul dignitas alienus tempus gravitas sententia sum.

Quis ago vir ad virtus dignitas gloria natus vis sceleratus homo corroboratus lex judicium que sublatus.

At qui homo ager possideo primo quidem acer ad vis promptus, ad seditio paratus.

Vir nascor ad gloria ullus pars animus tam mollis habeo quam non meditatio et ratio corroboro.

Tametsi veritas sum amicus tamen natura non tam propensus ad misericordia quam inclinatus ad severitas videor.

My contemporary, Pompey, a man born to every thing great, would have acquired a higher character as a ſpeaker, had not the deſire of greater glory drawn him off to military honours.

When we have begun to look round us, and perceive what we may be, and wherein we differ from other animals, then we begin to purſue thoſe things to which we were born.

Who ever believes that what is liable to deſtruction and accident, will continue firm, and fixed in its power?

*Adjectiva quæ ad copiam.*

Whenever we are free from our neceſſary buſineſs and cares, then we deſire to hear, to ſee, and to learn ſomething.

Menander came to me the day after I expected him, ſo that I had a night full of anxiety and uneaſineſs.

Who is there who does not at firſt lament the death of their relations? on this account becauſe ſhe thinks, they are deprived of the common benefits of life.

Thence I went to Amanus, which divides Syria from Cilicia by a water-courſe, which mountain was full of our hereditary enemies.

If thoſe things which are completed by nature, are more perfect than thoſe things which are completed by art, and art does nothing without reaſon, nature truly cannot be conſidered as void of reaſon.

He even repeated the letters which he ſays I ſent him; a man void of humanity, and ignorant of common life; for who that underſtood even the leaſt of good manners, would ever in conſequence of any quarrel ariſing, produce, and repeat in public, the letters which his friend ſent him?

Indeed even the air itſelf, which is extremely cold, is very far from being without heat.

Italy was the fall of Græcian arts, and Græcian learning.

If every part of the Univerſe is governed by Providence, it neceſſarily follows that the whole is ſo: and in this government there is nothing that can be found fault with, ſince from every kind of being that exiſts, the beſt ſyſtem poſſible has been produced; let any one then ſhew how it could have been better.

Meus æqualis Pompeius vir ad omnis summus natus magnus dico gloria habeo nisi is magnus gloria cupiditas ad bellicus laus abstrabo.

Cum despicio cœpi et sentio quis sum et quis ab animans cæter differo tum is sequor incipio ad qui nascor.

Quis confido semper sui ille stabilis et firmus permansurus sum qui fragilis et caducus sum.

Cum sum necessarius negotium curaque vacuus tum aveo aliquis video audio ac disco.

Menandrus postridie ad ego venio quam expecto itaque habeo nox plenus timor ac miseria.
Quis sum qui suus mors primum non eo lugeo quod is orbatus vita commodum arbitror.

Inde ad Amanus contendo qui Syria a Cilicia aqua divortium divido qui mons sum hostis plenus sempiternus.
Si bonus sum is qui natura quam ille qui ars perficio nec ars efficio quisquam sine ratio ne natura quidem ratio expers sum habendus.

Etiam literæ qui ego sui mitto dico recito homo et humanitas expers et vita communis ignarus quis enim unquam paullulum moda bonus consuetudo nosco literæ ad sui ab amicus missus offensio aliquis interpositus in medius profero palamque recito.

Ipse vero aer qui natura sum maxime frigidus minime sum expers, *cum Gen.* calor.
Sum Italia tum plenus Græcus ars ac disciplina.

Si mundus pars natura administror necesse sum mundus ipse natura administror, qui quidem administratio nihil habeo in sui qui reprehendor possum ex is enim natura, qui sum qui efficior possum optimus efficior doceo ergo aliquis possum melior, sed nemo unquam docco, et si quis corrigo aliquis volo aut

But no one will ever ſhew this, for ſhould a man wiſh to alter any part of it, he would either render it worſe, or attempt what is impoſſible. If then every part of the Univerſe is ſo conſtituted, that it could not be more adapted to the purpoſe for which it was intended, nor more beautiful in its appearance, let us conſider whether theſe things have happened by chance, or whether they are in a ſituation in which they could not have been fixt, but by the regulation of divine wiſdom and providence; for if the productions of nature are more perfect than thoſe of art, and art can do nothing without intelligence, it follows that nature itſelf cannever be ſupported without it; for how is this conſiſtent, when you ſee a ſtatue, or a picture, you recognize it to be the work of art, or when you ee the courſe of a veſſel at a diſtance, you heſitate not to conclude that it is moved by ſome principle, and ſome ſkill; or when you look upon a time-piece, you know that the hours are marked out by rule, and not by accident, and yet you ſuppoſe that the univerſe itſelf which contains every art, and every artificer, and all things elſe is without reaſon, and deſign; ſhould any one alſo carry that orrery into Scythia, or Britain, which our friend Poſſidonius made, the revolutions of which produce the ſame motions in the ſun, moon, and the five planets which are produced in the heavens every day and night; who in theſe barbarous countries would doubt whether this orrery was the work of intelligence; and yet theſe perſons make it a matter of doubt whether the univerſe, which is the origin and cauſe of every thing, is produced by chance, or neceſſity, or reaſon, and the divine mind, and can think that Antimedes ſhewed greater abilities in imitating the motions of the heavenly bodies than nature in framing them.

*Adjectiva regunt Ablativum.*

He is weak from the infirmity of his head.

No action of theirs can be uſeful, while it is diſtained with ſo many crimes.

A few perſons, and indeed a very few, eminent for thei honour and dignity, can eaſily either corrupt, or crorrect the morals of the ſtate.

deterior facio aut is qui fio non possum desidero quod si omnis mundus pars ita constituor, ut neque ad usus melior possum sum, neque ad species pulchrior video utrum is fortuitus sum an status qui cohæreo nullus modus possum nisi sensus moderans divinus que providentia, si ergo melior sum is qui natura, quam ille qui ars perficior nec ars efficio quis que sine ratio ne natura quidem ratio expers, *cum Gen.* sum habendus qui igitur convenio signum aut tabula pictus cum aspicio scio adhibitus sum ars cumque procul cursus navigium video, non dubitoquin cum is ratio atque ars moveor aut cum solarium contemplor intelligo declaror hora ars non casus mundus autem, qui et hic ipse ars et is artifex et cunctus complector consilium et ratio sum expers, *cum Gen.* puto quod si in Scythia aut in Britannia sphæra aliquis fero hic qui nuper familiaris noster efficio Posidonius qui singulus conversio idem efficio in sola et in luna, et in quinque stella errans qui efficior in cœlum singulus dies et nox quis in ille barbaries dubito quin is sphæra perficior ratio hic autem dubito de mundus ex qui et orior et fio omnis casus ne ipse sum effectus aut necessitas aliquis an ratio an mens divinus et Antimedes arbitror plus valeo in imitandus sphæra converico quam natura in efficiendus.

Debilis infirmus caput.

Nullus is factum possum utilis sum cum sum tot vitium inquinatus.

Pauci atque admodum pauci honor et gloria amplifico vel corrumpo mos civitas vel corrigo possum.

The Campanians are always proud of the goodneſs of their ſoil and produce, the extent, the wholeſomeneſs, the plan, the beauty of their city.

Servius, as I wrote to you before, when he arrived on the nones of May, came to me the day after: Not to detain you too long, I never ſaw a man more confuſed through fear.

*Forma vel.*

The poets introduce the Gods inflamed with anger, and raging with luſt.

*Adjectiva proprietatem.*

He was always of a weak, and indeed, bad habit of body.

As men ill of ſome dangerous diſtemper, and toſſing with a burning fever, if they drink cold water, at firſt ſeem to be relieved, but afterwards are much more grievouſly and vehemently afflicted, ſo this diſeaſe, which is in the ſtate, being relieved with his puniſhment will grow very far worſe, if the reſt are permitted to live.

When Epaminondas had conquered the Lacedæmonians at Mantinea, and at the ſame time ſaw himſelf dying with a mortal wound; as ſoon as he perceived it, he enquired if his ſhield was ſafe: when his weeping friends replied that it was, he aſked if the enemy was routed; when he heard that this alſo was as he wiſhed, he ordered the ſpear to be drawn out that had pierced him; thus, with a profuſion of blood, he died in the midſt of happineſs and victory.

*Dignus, indignus.*

Philoſophy is content with few judges, avoiding the multitude on purpoſe.

There is nothing more laudable, nothing more worthy a great and illuſtrious perſon, than mildneſs and clemency.

Nothing little, or common, or vulgar, ſeems by any means worthy of admiration and praiſe.

As folly, although it has acquired what it deſired, never thinks it has obtained enough, ſo wiſdom is always contented with what is at hand.

Campanus ſemper ſuperbus bonitas ager et fructus magnitudo urbs ſalubritas deſcriptio pulchritudo.

Servius ut antea ſcribo cum venio nonæ Maius poſtridie ad ego venio ne diuturne tu teneo nunquam video homo perturbatus metus.

Poeta et ira inflammo et libido furens induco Deus.

Is ſemper infirmus atque etiam æger valetudo ſum.

Ut homo æger morbus gravis cum æſtus febriſque jacto ſi aqua gelidus bibo primo relevo videor deinde multo gravis vehementerque afflicto ſic hic morbus qui ſum in reſ-publica relevatus iſte pœna vivus reliquus ingraveſco.

Epaminondas cum vinco Lacædemonius apud Mantinea ſimulque ipſe gravis vulnus exanimo ſui video ut primum deſpicio quæro ſalvus ne ſum clipeus, cum ſalvus ſum flens ſuus reſpondeo rogo ſum ne fuſus hoſtis cumque is quoque ut cupio audio evello jubeo is qui ſum transfixus haſta ita multus ſanguis profuſus in lætitia ut in victoria ſum mortuus.

Philoſophia pauci contentus judex multitudo conſulto fugio.

Nihil laudabilis nihil magnus et præclarus vir dignus placabilitas atque clementia.

Neque res parvus, neque uſitatus, neque vulgaris admiratio aut omnino laus dignus videor ſoleo.

Ut ſtultitia etſi adipiſcor qui concupiſco nunquam ſui tamen ſatis conſequor puto ſic ſapientia ſemper is contentus ſum qui adſum.

You can perceive from the letters of Brutus his excellent diſpoſition, worthy both himſelf and his anceſtors.

I have admitted Numerius with great pleaſure into my friendſhip, and know the man to be ſteady, prudent, and worthy of your recommendation.

Relying upon your politeneſs, I will give you that advice which ſhall ſeem to me the beſt, upon that affair you mentioned to me.

As ſenſible old men are pleaſed with young perſons who are bleſt with a happy diſpoſition, ſo theſe are happy in the advice of their ſeniors by which they are trained to the ſtudy of virtue.

Relying on your fidelity and wiſdom, I have taken up a greater burthen than I am able to ſupport.

L. Suetius, a wiſe man, bleſt with every accompliſhment, being ſworn, declared before you, that many Roman citizens were by violence moſt cruelly put to death by his command.

If neceſſary, I myſelf will mention with reſerve, in what manner I became worthy of your higheſt honours, and your favourable opinion.

Do we not think that many deſerve ſome cenſure, who ſeem by any motion or poſition to deſpiſe the law and the cuſtom of nature.

Lucullus, bleſt with ſuch a genius, added alſo that practice which Themiſtocles deſpiſed.

When we ſee thoſe places which we have heard men worthy of remembrance have frequented, we are more affected than either when we hear of their actions, or read their works.

But indeed we both accuſe, and hold thoſe worthy of the higheſt contempt, who, being ſoftened and corrupted by the blandiſhments of pleaſure, blinded by their paſſions, do not foreſee the pain, the trouble they are to meet with.

Indeed I have always uſed my utmoſt endeavours, in the firſt place, that I might be worthy of honour; in the ſecond, that I might be thought ſo; my third object has been, what with moſt men is the firſt, the honour itſelf.

Xerxes enjoying to the full every advantage, and every gift of fortune, not content with his horſe, his foot, the number of his ſhips, and the infinite

Animus is egregius dignusque et ipse et majores is ex Brutus literæ perspicio possum.

Numertius libenter accipio in amicitia et homo gravis et prudens et dignus tuus commendatio cognosco.

Fretus tuus humanitas qui verus ego videor de is qui ad ego scribo tu consilium do.

Ut adolescens bonus indoles præditus sapiens senex delector, sic adolescens senex præceptum gaudeo qui advertus studium duco.

Fides que sapientia vester fretus plus onus tollo quam fero ego possum intelligo.

L. Suetius homo omnis ornamentum præditus juratus apud tu dico multus civis Romanus iste imperium crudeliter per vis mors sum multatus.

Quare dignus vester summus honor singularisque judicium sum, ipse modice dico si necesse sum.

Non ne odium dignus multus puto qui quidam motus aut status videor natura lex et modus contemno.

Talis ingenium præditus Lucullus adjungo etiam qui Themistocles sperno disciplina.

Cum is locus video in qui memoria dignus vir accipio multum sum versatus magis moveo quam si quando is ipse aut factum audio aut scriptus aliquis lego.

At vero is et accuso et justus odium dignus duco qui blanditiæ præsens voluptas delinitus atque corruptus qui dolor qui molestia excepturus sum occeatus cupido non provideo.

Equidem primum ut honor dignus sum maxime semper laboro secundo ut exiltimo tertium ego sum qui plerisque primus sum ipse honor.

Xerxes refertus omnis præmium donumque fortuna non equitatus non pedestris copiæ non navis multi-

weight of his gold, propoſed a reward to him who ſhould invent a new pleaſure.

He was a wiſe man, and poſſeſſed of the ſame authority and power as you are.

Your mind was never content with the narrow path which nature has given us to live in; it ever burnt with a love of immortality; nor is this to be called your life, which is bounded by your mortal part and your breath; that, that I ſay, Cæſar, is your life, which will live in the memory of the lateſt ages, which poſterity will foſter, which eternity itſelf will ever protect.

The man who knows himſelf, will believe he has within him ſomething divine, and will always both think, and act in a manner worthy of ſo great a gift of the Gods; and when he looks into, and thoroughly examines himſelf, he will perceive with what abilities nature has furniſhed him to come into life, and what means are in his poſſeſſion to obtain and procure wiſdom.

*Dignus—etiam Genitivum.*

He ſays that that man alone in this ſtate is worthy of this command.

*Verba Subſtantiva.*

He ſeemed to be ſerious without arrogance, and diffident without indolence.

You ought to love me, not my fortune, if we are to be true friends.

This city was formerly ſo ſtrong and powerful, that it could ſupport the negligence of the ſenate, or even the injuries of its citizens; now it cannot.

Thoſe who deſire the valuable applauſe of good men, which alone can be called true glory, ought to endeavour after eaſe and pleaſure for others, not for themſelves.

No one deſpiſes, or hates, or avoids pleaſure itſelf, becauſe it is pleaſure, but becauſe great pains attend thoſe who cannot follow pleaſure with reaſon.

In children, as in a glaſs nature is reflected, how earneſt are their diſputes with each other; how are they tranſported with joy, when they are victorious; how

tudo non infinitus pondus aurum contentus præmium propono qui novus invenio voluptas.

Homo ſapiens ſum, et iſte authoritas et poteſtas præditus qui tu ſum.

Tuus iſte animus nunquam hic anguſtiæ qui natura ego ad vivo do contentus ſum, ſemper immortalitas amor flagrans nec vero hic tuus vita dicendus ſum qui corpus et ſpiritus contineo ille ille inquam vita ſum tuus Cæſar qui vigeo memoria ſeculum omnis qui poſteritas aleo qui ipſe æternitas ſemper tueor.

Qui ſui ipſe noſco aliquis ſui habeo ſentio divinus tantuſque manus Deus ſemper dignus aliquis et facio et ſentio et cum ſui ipſe perſpicio totuſque tento intelligo quemadmodum a natura ſubornatus in vita venio quantuſque inſtrumentum habeo ad obtinendum adipiſcendumque ſapientia.

Hic unus ſum in hic civitas dignum hic imperium dicit.

Sine arrogantia gravis ſum videor et ſine ſegnities verecundus.

Ego ipſe amo oportet non meus ſi verus amicus ſum.

Sum quondam ita firmus hic civitas et valens ut negligentia ſenatus vel etiam injuria civis fero poſſum jam non poſſum.

Qui bonus fama bonus qui ſolus vere gloria nominor poſſum expeto alius otium quæro debeo et voluptas non ſui

Nemo ipſe voluptas quia voluptas ſum aſpernor aut odi aut fugio ſed quia conſequor magnus dolor is qui ratio voluptas ſequor neſcio.

In puer ut in ſpeculum natura cerno quantus ſtudium decertans ſum ut ille effero lætitia cum vinco ut pudet victus ut ſui accuſo nolo quam cupio laudo qui

are they aſhamed to be conquered; how unwilling are they to be blamed; how eager are they to be praiſed; what pains will they not take to be at the head of their equals; how well they remember thoſe who uſe them kindly; how deſirous are they of returning a favour; and theſe feelings appear the ſtrongeſt in thoſe of the beſt diſpoſitions.

*Denique omnia.*

The power of conſcience is great.

He indeed is a friend, who is as another ſelf.

The whole ſubjects ſeem in a manner to have been diſcuſſed.

Cluentius the father of this perſon was generally conſidered as the principal man not only of the city to which he belonged, but alſo of the neighbouring country, for his virtue, reputation, and rank.

While Archimedes attentively drew ſome figures on the duſt, he did not perceive that his country was taken.

Let war be ſo entered upon that nothing elſe but peace may ſeem to be ſought for.

*Inſinitum quoque.*

I will not only ſay in this place, where it is very eaſy to be ſaid, but even in the ſenate, that I will be a popular conſul.

Is there any thing, my Cicero, which I wiſh more than to have you a compleat ſcholar?

True wiſdom and greatneſs of mind deems that honourable which is founded on action, not on fame, and had rather be, than appear great.

Indeed I am very happy that I am one, on whom when you wiſh to do it, you can throw no reproach but what equally falls on the greateſt part of the citizens.

I very much deſire to know from you, why thoſe who came out of the municipal towns ſeem to you to be ſtrangers.

As a field, though fertile, cannot be fruitful without culture, ſo cannot the mind, without learning; for in both caſes, the one without the other is inſufficient; but the culture of the mind is philoſophy.

ille labor non perfero ut equalis princeps sum qui memoria sum in hic bene in meres qui referendus gratia cupiditas atque is in optimus quisque indoles maxime atque puret.

Magnus, vis, sum conscientia.
Is sum amicus quidem qui tanquam alter idem.
Totus fere quæstio tracto videor.

Cluentius habeor pater hic homo non solum municipium ex qui sum sed etiam regio ille et vicinitas virtus existimatio nobilitas facile princeps.

Dum Archimedes in pulvis quidam describo attentus ne patria quidem captus sum sentio.

Bellum ita suscipio ut nihil alius nisi pax quæsitus videor.

Ego non solum hic in locus dico ubi sum in dico facilis sed in ipse senatus popularis ego sum consul.

An sum meus Cicero qui ego malo quam tu doctus sum?
Verus autem et sapiens animus magnitudo honestus ille qui in factum pono non in gloria judico princepsque sui sum malo quam videor.
Equidem vehementer lætor is sum ego in qui tu cum cupio nullus contumelia jacio possum qui non ad magnus pars civis convenio.

Scio ex tu pervolo quamobrem qui ex municipium venio peregrinus tu sum videor.

Ut ager quam is fertilis sine cultura fructuosus sum non possum sic sine doctrina animus ita sum uterque res unus sine alter debilis cultura autem animus philosophia sum.

*Sum Genitivum.*

All good men reſpect equity and juſtice on their own account, nor is it conſiſtent with the character of a good man to love what which is not lovely in itſelf.

It is the duty of a young man to revere his ſeniors, and to ſelect the beſt and moſt eſteemed of them, on whoſe advice and authority he may depend, for the inexperience of early youth ſhould be fixed and governed by the experience of age.

His induſtry was various, his labour great.

To determine what a wiſe man is, ſeems the part of even a very wiſe man.

It is the duty of a good conſul not only to ſee what is doing, but alſo to foreſee what may happen.

It is the buſineſs of a keen diſputant, to diſcern not only what every one may ſay, but what it is poſſible for him to ſay.

It is this is the criterion of a compleat orator, to ſeem a compleat orator to the people.

It is not the character of a man, leaſt of all of a Roman, to heſitate to give to his country that life which he owes to nature.

It is the part of a wiſe man to reſolve before hand, to bear with temper, whatſoever may happen to man, ſhould it take place.

I deny that it is his buſineſs, who makes pain the ſtandard of the greateſt evil, ever to make mention of virtue.

It is becoming your wiſdom and greatneſs of mind to regard all your honour and dignity as founded on your virtue.

It particularly belongs to the wiſdom of the ſenate, to expreſs a grateful ſenſe of their valour, who ſacrificed their lives for their country.

It is a mark of a firm mind and great conſtancy, ſo to bear thoſe things which ſeem diſpleaſing, as in nothing to depart from the ſtate of nature, and the dignity of a wiſe man.

It is agreed upon by all men, as well learned as unlearned, that it is the part of brave, magnanimous, and patient men, to ſubmit to pain with moderation.

Omnis vir bonus ipſi equitas et jus ipſe amo nec ſum vir bonus diligo qui per ſui non ſum diligendus.

Sum adoleſcens majores natu vereor ex hicque eligo bonus et probatus qui conſilium atque authoritas nitor inuens enim ætas inſcitia ſenex conſtituendus et regendus prudentia ſum.

Multus induſtria et magnus labor ſum.
Statuo quis ſum ſapiens vel maxime videor ſum ſapiens.
Sum bonus conſul non ſolum video quis ago verum etiam provideo quis futurus ſum.
Acute diſputans ille ſum non quis quiſque dico ſed quis quiſque dicendus ſum video.

Is ipſe ſum ſummus orator ſummus orator populus videor.
Non ſum vir parveque Romanus dubito is ſpiritus qui natura debeo patria reddo.

Sum ſapiens quiſquis homo accido poſſum is præmeditor ferendus modice ſum.

Nego is ſum qui dolor ſummus malus metior mentio facio virtus,

Tuus ſapientia magnitudoque animus ſum omnis amplitudo et dignitas tuus in virtus tuus poſitus exiſtimo.
Proprius ſenatus ſapiens ſum gratus is virtus memoria proſequor qui pro patria vita profundo.

Is qui videor acerbus ita fero ut nihil a ſtatus natura diſcedo nihil a dignitas ſapiens robuſtus animus ſum magnuſque conſtantia.

Inter omnis hoc conſto nec doctus homo ſolum ſed etiam indoctus vir ſum fortis et magnanimus et patiens toleranter dolor patior.

It is the character of a great genius, to penetrate into futurity by reflection, and ſomething beforehand, to form a judgment of what may happen on either ſide, and what is to be done, when the event takes place; and never to act ſo as to have occaſion to ſay, I could not have thought it.

No one, Cæſar, has ſuch a flow of genius, ſuch ſtrength, ſuch power of language, as can, I ſay not, illuſtrate, but relate your actions.

There is nothing ſo much the mark of a narrow, and little mind, as to love money; nothing is more generous and magnificent, than to deſpiſe it, if you have it not; and if you have it, to beſtow it in beneficence and liberality.

As it is to be ſuppoſed, that Athens and Lacedæmon were built for the Athenians and Lacedæmonians, and all the things which are in thoſe cities are rightly ſaid to belong to thoſe inhabitants, ſo it is to be ſuppoſed, that whatſoever things there are in the whole world belong to men.

Common underſtanding makes things known to us, and that has informed our minds, that the honourable is founded in virtue, the ſhameful in vice, and to think theſe things owing to fancy, and not to nature, is the character of the truly mad; for what is called the virtue of a tree, or a horſe, though we there make an improper uſe of the word, depends not on fancy but nature; and if it is ſo, the honourable and the ſhameful are to be determined by nature.

*Excipiuntur hi.*

As to your inviting me back to my ancient mode of life, it was indeed, once my duty, to take the lead in public affairs, which I did; but then there was where I could repoſe myſelf, but now I plainly cannot ſubmit to ſuch a courſe of living or ſuch a life; nor in this particular do I think it my buſineſs to attend to other men's opinions of me; my own conſcience is of more value to me than the talk of all mankind.

*Verba æſtimandi.*

How highly do you ſuppoſe I value what is wrote in your letter.

Ingenium magnus sum præcipio cogitatio futurus et aliquanto ante constituo quis accido possum in uterque pars, et quis ago cum quis evenio nec committo aliquis ut aliquando dicendus sum non puto.

Nullus tantus sum flumen ingenium nullus dico aut scribo tantus vis tantus copia, qui non dico exorno sed enarro Cæsar res tuus gero possum.

Nihil sum tam angustus animus tamque parvus quam amo divitiæ nihil honestus magnificusque quam pecunia contemno si non habeo si habeor, ad beneficentia liberalitasque confero.

Ut Athenæ et Lacedæmon Athenienfis Lacedæmoniusque causa putandus sum condo omnis que qui sum in hic urbs is populus recte sum dico sic quicunque sum in omnis mundus homo putandus sum.

Communis intelligentia ego notus res efficio isque in animus notter incoho ut honestus in virtus pono in vitium turpis hic autem in opinio existimo non in natura positus vere demens sum nam nec arbor nec equus virtus qui dico in qui abutor nomen in opinio sino sed in natura quod si ita sum honestus quoque et turpis natura dijudicandus sum.

Qui ego ad meus consuetudo revoco sum meus quidem jampridem res-publica rego qui facio sed interea sum ubi acquiesco nunc plane nec ego victus nec vita ille colo possum nec in is res quis alius videor ego puto curandus meus ego conscientia plus sum quam omnis sermo.

Quantus ille ego estimo puto qui sum is tuus literæ scriptus.

If I knew what you valued this at, I could know what pains I ought to take about it.

The common people eſtimate few things according to their real value, many according to opinion.

Which ſhall we value moſt, the money which Pyrrhus offered Fabricius, or the ſelf-command of Fabricius who refuſed it?

Who then can doubt (if every one is to be looked upon as richeſt, who poſſeſſes what is of moſt value) that riches ariſe from virtue ſince no poſſeſſion, no weight of money, is to be eſteemed of more value than virtue,

They valued the Tuſculan villa at five hundred thouſand ſeſterces, the Formian eſtate at two hundred and fifty thouſand.

There was one Rubrius his companion; he informed him that there was a daughter of Philodamus, who lived with her father becauſe ſhe was unmarried, who was eſteemed a woman of ſingular beauty, but of the higheſt honour and character.

Poſthumus, concerning whom the ſenate particularly came to a reſolution that he ſhould directly go into Sicily and ſucceed Furfanus, refuſes to go without Cato, and rates his own power and influence in the ſenate very high.

*Verba accuſandi.*

If a freedman of Lentulus or Gellius had cauſed any one to be condemned for theft, that perſon would have loſt all his reputation, nor would ever have recovered any part of his character; but the men, whom Gellius and Lentulus themſelves, both Cenſors and of the higheſt eſtimation and wiſdom, have noted for theft and bribery, not only appear again in the ſenate, but are acquitted in court of theſe very crimes.

You blame me without reaſon about ſending the letters, for Pomponia never informed me who I ſhould deliver them to: and beſides, I did not happen to have any one going to Epirus, nor did I know then that you was at Athens.

Cælius would never have been ſo mad as to accuſe another of bribery, if he had diſgraced himſelf with that crime to ſuch an immenſe degree.

Hoc ſi quantus tu eſtimo ſuo tum quis ego ela bourand ſum ſcio poſſum.

Vulgus ex veritas pauci ex opinio multus æſtimo.

Utrum plus æſtimo pecunia Pyrrhus qui Fabricius doan continentia Fabricius qui ille pecunia repudio.

Quis igitur (ſequidem ut quiſque qui plurimus ſum poſſideo ita ditiſſimus habendus ſum) dubito quin in virtus divitiæ pono quoniam nullus poſſeſſio nullus vis aurum plus quam virtus æſtimandus ſum.

Tuſculanus villa quingenti millia, Formianus *(ſub fundum)* ſeſtertium ducenti quinquaginta millia æſtimo, *cum Ab.*

Sum comes is Rubrius quidam, is ad is defero Philodamus ſum filia qui cum pater habito propterea quod vir non habeo mulier eximius pulchritudo ſed is ſummus integritas pudiciaque æſtimo, *cum Ab.*

Poſthumus de qui nominatim ſenatus decerno ut ſtatim in Sicilia eo Furfanuſque ſuccedo nego ſui eo ſine Cato et ſuus in ſenatus opera auctoritaſque magnus æſtimo, *cum Gen.*

Si quis Lentulus aut Gellius libertus furtum condemno, *cum Gen.* is omnes ornamentum omiſſus nunquam ullus honeſtas ſuus pars recupero qui autem ipſe Gellius et Lentulus duo Cenſor clariſſimus vir ſapienſque homo furtum et captus pecunia nomen noto is non modo in ſenatus redio ſed etiam ille ipſe res judicium abſolvor, *cum Gen.*

De litteræ miſſio ſine cauſa abs tu accuſo nunquam enim a Pomponia noſter certus ſum factus ſum qu litteræ de poſſum porro autem neque ego accido ut habeo qui in Epirus proficiſcor neque dum tu Athenæ ſum audio.

Nunquam tam Cælius amens ſum ut ſi ſui iſte infinitus ambitus commaculo ambitus alter accuſo.

Though you had ungratefully and impiously disclaimed the name of friendship, yet you might have conducted your enmity as is usual with mankind, not pursued him with fictious accusations, not aimed at his life, not charged him with capital crimes.

*Uterque, nullus.*

Nothing more conduces to the safety of the state, than that those who accuse others, should not be in less fear for their lives and fortunes, than those who are accused fear for both.

*Satago misereor.*

We pity those more who request not our compassion, than those who strongly solicit it.

No one, Dolabella, can now pity either you or your children, whom you have left in want and solitude.

It is peculiar to folly to discern the faults of others, and to forget her own.

*Reminiscor, recordor.*

If you pay no credit to Gabinius's defence, do you forget your own accusation?

Those who are about to engage in the government of the state should by all means observe two maxims of Plato's, the one to have such a regard to the benefit of the city, that they should refer whatever they do to that, forgetful of their own advantage; the other is, that they should pay such attention to the whole government in general, that while they preserve one part they may not neglect the other.

He certainly will remember their wickedness with some pain.

I remember, I remember, nor shall I ever forget that night.

I will forget my injuries, I lay aside the remembrance of my grief.

He not only remembered all his actions but also his sayings.

*Potior aut.*

I must wish for ease, which those who possess the supreme power seem as if they would allow, if certain persons will patiently submit to their power.

Quamvis ingrate et impie neceſſitudo nomen repudio tamen inimicitia homo mos gero poſſum non fingo crimen in ſector non expeto vita non caput arceſſo.

Nullus ſalus reſ-publica magnus ſum quam is qui alter accuſo non minus de caput ac fortuna quam ille qui accuſo de uterque pertimeo.

Is ego magis miſeret qui noſter miſericordia non requiro quam qui ille efflagito.

Nemo jam Dolabella neque tu neque tuus liberi qui tu miſer in ejeſtas atque in ſolitudo relinquo miſerior poſſum.

Proprius ſum ſtultitia alius vitium cerno obliviſcor ſuus.

Si defenſio Cabinius fides non habeo obliviſcor ne etiam accuſatio tuus.

Omnino qui reſ-publica præfecturus ſum duo Plato præceptum teneo unus ut utilitas civis ſic tueor ut quiſquis ago adis refero obliviſcor commodum ſuus alter ut totus corpus reſ-publica curo ne dum pars aliquis tueor reliquus deſero.

Iſte certe cum aliquis dolor flagitium ſuus recordor, *cum Gen.*

Memini memini nec unquam obliviſcor, (*cum Gen.*) nox illa.

Obliviſcor (*cum Gen.*) injuria depono memoria dolor meus.

Omnis que is non ſolum factum ſed etiam dictum memini (*cum Ac.*)

Otium ego exoptandus ſum quod is qui potior (*cum Gen.*) res præſtaturus videor ſi quidem homo patienter is potentia fero poſſum.

We are by nature very desirous of honour, which if we can but see even a glimpse of, there is nothing we are not ready to do, and to suffer, to obtain it.

There are no things private property by nature, but they become so either by the ancient occupancy of those who formerly met with things unclaimed, or by victory of those who obtain them in war, or by law, greement, contract, or lot.

As Regulus is to be commended for observing his oath, so those ten persons, whom, after the battle of Canna, Hannibal sent to the senate, being sworn that they would return into the camp, which the Carthaginians were in possession of, if they could not obtain the redemption of the captives, would have been greatly to blame if they had not returned.

Why would Camillus grieve if he could suppose that after almost three hundred and fifty years these events would have happened; or why do I grieve if I suppose that in ten thousand years some other people should get possession of this city, but because the love of my country is so great, that it is bounded not by what we shall know, but her safety; therefore death, which on account of the uncertainty of human events, is continually threatening us, and on account of the shortness of our lives cannot be far distant, never prevents a wise man from always consulting the good of his country and his friends, regarding his posterity as those he has an interest in; those shall never know them.

*Omnia verba.*

Antipater the historian added to his history a more elevated style.

Philosophy heals the mind, takes away vain disquietudes, frees it from passions, drives away fear.

A dispute has arose between me and Velleius, upon a subject of great consequence.

I hope you will excuse me, if I do not fear those things which you judged never to be feared.

He chiefly lays his ears open to flatterers, who flatters himself and is himself chiefly delighted with himself.

How can it be proved that the mind cannot cure itself, when it is the very mind which has found out medicine for the body?

Sum natura ſtudioſus honeſtas qui ſi quaſi lumen aliquis adſpicio nihil ſum qui ut is (*cum Ab.*) potior nor paro et fero et perpetior.

Sum privatus nullus natura ſed aut vetus occupatio ut qui quondam in vacuus venio aut victoria ut qui bellum potior (*cum Ab.*) aut lex, aut pactio conditio ſors.

Ut laudandus Regulus in conſervo jus jurandum ſic decem ille qui poſt Canenſis pugna juratus ad ſenatus mitto Hannibal in caſtra rediturus is qui ſum potitus, (*cum Gen.*) niſi de redimendus captivus impetro ſi non redeo vituperandus.

Cur Camillus doleo ſi hic poſt trecenti et quinquaginta fere annus eventurus puto et ego doleo ſi ad decem mille annus gens aliquis urbs noſter potiturus, (*cum Ab.*) puto quia tantus caritas patria ſum utis non ſenſus noſter ſed ſalus ipſe metior itaque non deterreo ſapiens mors qui propter incertus caſus quotidie immines et propter brevitas vita nunquam longe poſſum abſum quo minus in omnis tempus reſ-publica ſuuſque conſulo et poſteritas ipſe qui ſenſus habiturus non ſum ad ſui puto pertineo.

Antipater hiſtoricus aldo hiſtoria magnus vox ſonus.

Philoſophia medeor animus inanis ſolitudo detraho cupiditas libero pello timor.

Orior ego magnus de res altercatio cum Velleius.

Spero tu ego ignoſco ſi is non timeo qui ne tu quidem unquam timendus duco.

Is aſſentator patefacio auris ſuus magne qui ipſe ſui aſſentior et ſui magne ipſe delecto.

Qui probo poſſum ut ſui medeor animus non poſſum cum ipſe medicina corpus animus invenio?

If you impute this character to me, Torquatus, in conſequence of any part of my behaviour during my whole life, you are greatly miſtaken.

The huſbandman, though he is old, heſitates not to reply to him, who enquires for whom he ſows, for the immortal Gods, who not only intended I ſhould receive theſe things from my anceſtors, but alſo deliver them to poſterity.

Let us ſee how powerful are the remedies which philoſophy applies to the diſeaſes of the mind, for there are certainly ſome medicines; nor has nature been ſo unkind, and ſo unfriendly to mankind, as to have invented ſo many things ſalutary for the body, none for the mind.

*Imprimis Verba.*

As this was agreeable to them, we then ſat down on a little green near Plato's ſtatue.

Thoſe who hurt ſome that they may be liberal to others, are guilty of the ſame injuſtice, as if they applied the property of others to their own uſe.

If you aſſiſt any one for your own ſake, it is not to be conſidered as a benefit, but a loan; nor does any thanks ſeem owing to him, who is kind for his own intereſt.

Do you yourſelf look into your own mind, and examining it with all conſideration, reflect within yourſelf, whether you would chooſe rather to ſpend all your life without pain, in the perpetual abundance of every pleaſure; or whilſt you deſerve the beſt poſſible of mankind, whilſt you brought aſſiſtance and ſafety to the indigent?

You do not love our friend Cato more than I do, and yet he with the beſt intentions, and the higheſt integrity, is ſometimes hurtful to the ſtate, for he gives his opinion as if he was in the commonwealth of Plato, not as if he was in the dregs of Romulus.

There is no vice more foul than avarice, particularly in nobles, and thoſe who have the management of publick affairs, for to make a traffick of the ſtate is not only ſhameful but wicked; and thoſe perſons who are at the head of a government can by no means more eaſily conciliate the affection of the people than by integrity and parſimony.

Hic ego tu fi propter res meus geſtus impono in omnis vita meus perſona Torquatus vehementer erro.

Nec dubito agricola quamvis ſenex quæro qui fero reſpondeo Di immortalis qui ego non accipio modo hic a majores volo ſed etiam poſterus prodo.

Video quantus ſum qui a philoſophia remedium morbus animus adhibeo ſum enim quidam medicina certe nec tam ſum homo genus infenſus atque inimicus natura ut corpus tot res ſalutaris animus nullus invenio.

Cum idem placeo ille tum in pratulum propter Plato ſtatua confedo.

Qui alius noceo ut in alius liberalis ſum in idem ſum injuſtitia ut ſi in ſuus res alienus converto.

Si tuus ob cauſa quiſquam commodo non ille beneficium habendus ſum ſed feneratio nec gratia debeo videor is qui ſuus ob cauſa commodo.

Tute introſpicio in mens tuus ipſe iſque omnis cogitatio pertractans percunctor ipſe perpetuus ne malo voluptas perfluens in tranquillitas dego omnis ætas ſine dolor metus an cum de omnis gens optime mereor cum opis indigens ſalus que fero.

Cato noſter non tu amo plus quam ego ſed tamen ille optimus animus utens et ſummus fides noceo interdum reſ-publica duo enim tanquam in Plato πολιτεια non tam in Romulus fæx ſententia.

Nullus vitium ſum fæter quam avaritia præſertim in princeps et reſ-publica gubernans, habeo enim quæſtus reſ-publica non modo turpis ſum ſed ſceleratus etiam nullus autem res concilio facile benevolentia multitudo poſſum is qui reſ-publica præſum quam abſtinentia et continentia.

*Interdum Ablativus.*

I can compare you with him in your luſt of power, but in no other things are you to be compared together.

Of all thoſe things which nature, or fortune has beſtowed on me, I have nothing to compare with the friendſhip of Scipio.

The ſoul of man deduced from the ſupreme intelligence can be compared with nothing elſe, if it is lawful ſo to ſpeak, than with God himſelf.

When I compare my conduct with your's, though I would not be more favourable to myſelf than you, in defending the ſincerity of my friendſhip; yet I am much more pleaſed with what I have done, than with what you have.

Such, conſcript fathers, is the nature of things, that the man who has acquired a ſenſe of true glory, who feels that he is eſteemed as a valuable citizen, and uſeful to the ſtate, by the ſenate, the equeſtrian order, and the whole Roman people, will judge nothing comparable with that honour.

Ariſtotle tells us, that upon the river Hypanis, which runs out of part of Europe into the ſea, there are little animals produced which live only one day; ſuch then of thoſe who dye at the eighth hour, dye at an advanced period of life, but thoſe at ſun-ſet, worn out with old age. Compare our longeſt life with eternity, and we ſhall be found in a manner, as ſhort lived as theſe little animals.

*Verba dandi.*

Short is the life allotted to us by nature; but the memory of a well-ſpent life is eternal

He applied great part of that money to his own uſe; he returned the woman juſt what little he thought fit.

In nothing do men come nearer to the Gods, than by giving happineſs to mankind.

Many perſons perverſely require to have their friends ſuch as they themſelves cannot be; and what they beſtow not on their friends, that they expect from them.

You have obliged me very much in ſending me Serapion's book, of which (as I may venture to ſay

Cum ille ego tu dominor cupiditas confero poſſum cæter vero res nullus modus ſum comparandus.

Ex omnis res qui ego aut natura aut fortuna tribuo habeo nihil qui poſſum comparo cum amicitia Scipio.

Humanus animus decerptus ex mens divinus cum alius nullus niſi cum ipſe Deus ſi hic fas ſum dictu comparo poſſum.

Cum meus factum cum tuus comparo etſi non magis ego faveo in noſter amicitia tuendus quam tu tamen multo magis meus factum delecto quam tuus.

Is natura res ſum P. C. ut qui ſenſus verus gloria capio quique ſui ab ſenatus, ab eques Romanus populus que Romanus univerſus ſenſio civis carus habeor ſalutariſque reſ-publica nihil cum hic gloria comparandus puto.

Apud Hypanis fluvius qui ab Europa pars in pontus influit Ariſtoteles ait beſtiola quidam naſcor quiunus dies vivo ex hic igitur hora octavus qui morior provectas ætas morior. Qui vero occidens ſol, decrepitus confero noſter longus ætas cum æternitas in idem brevitas qui ille beſtiola invenio.

Brevis a natura ego vita do at memoria bene reddo vita ſempiternus.

Ex ille pecunia magnus pars ad ſui averto, mulier reddo quantulus videor.

Homo ad Deus nullus res proprie accedo quam ſalus homo do.

Plerique perverſe amicus habeo talis volo qualis ipſe ſum non poſſum quique ipſe non tribuo amicus, hic ab is deſidero.

Facio ego pergratus quod Serapion liber ad ego mitto ex qui quidem ego qui inter ego licet dico mileſſi-

between ourſelves) I don't underſtand the thouſandth part; I have ordered you to be paid ready money for it.

I fear leſt nature when it has given us infirm bodies, and has added to them incurable diſeaſes and intolerable pains, ſhould have given us alſo minds correſponding to the pains of the body.

I write to you leſs frequently, becauſe I don't know for certain where you are, or where you will be; however, I have choſe to give this letter to one, I don't know who, becauſe he thought he ſhould ſee you.

The family and the name of Brutus has been beſtowed on the ſtate, as it were by the favour, and the munificence of the immortal Gods, to eſtabliſh, or reſtore the liberty of the Roman people.

If you ſhall give a ſword to a little boy, or a feeble weak old man, he can be hurtful to no one by his ſtrength; but if it ſhall touch the naked body of even a very brave man, it may wound him by the very edge and weight of the weapon.

If your friend at his death ſhall deſire you to convey an eſtate to his daughter, without writing it down, or telling any one of it, what will you do? You certainly will convey it. Epicurus probably would do the ſame, as did Sextus Peducæus, who, when no one knew that C. Plotius had made ſuch a requeſt to him, came of his own accord to the woman, informed her of the man's direction, when ſhe expected no ſuch thing, and conveyed to her the eſtate. Now I aſk you, as you would certainly have done the ſame; don't you from hence perceive the ſuperior power of nature, becauſe you, who as even you yourſelves declare, refer every thing to private intereſt and pleaſure, yet do thoſe things which ſhew you do not regard pleaſure but duty, and that uncorrupt nature has more power over you than depraved reaſon.

*Dono impertio.*

Petus, as I wrote to you before, has made me a preſent of all the books his brother left.

My mind, Romans, is employed on many and weighty ſpeculations, which allow me no jot of reſt, night or day.

mus pars vix intelligo ; pro is tu prefens pecunia folvo impero.

Vereor ne natura cum corpus ego infirmus do ifque et morbus infanabilis et dolor intolerabilis adjungo animus quoque do corpus dolor congruo.

Ego ad tu propterea minus fæpe fcribo quod certus non habeo ubi fum aut ubi futurus fum hic tamen nefcio quis quod videor is tu vifurus fum puto dandus literæ.

Sum enim quafi Deus immortalis beneficium et munus datus ref-publica Brutus genus et nomen ad libertas populus Romanus vel conftituendus vel recuperandus.

Si gladius parvus puer aut fi imbecillis fenex aut debilis do ipfe impetus fuus nemo noceo fin ad nudus vel fortis vir corpus accedo poffum acies ipfe et ferrum vis vulnero.

Si tu amicus tuus morior rogo ut hæreditas reddo fuus filia nec ufquam is fcribo nec quifquam dico quis facio tu quidem reddo ipfe Epicurus fortaffe reddo ut Sextus Peducæus cum fcio nemo is rogatus a C. Plotius ultro ad mulier venio ifque nil opinans vir mandatum expono hæreditas que reddo fed ego ex tu quæro quoniam idem tu certe facio nonne intelligo eo magnus vis fum natura quod ipfe tu qui omnis ad veſter com modum et ut ipfe dico ad voluptas refero tamen is facio e qui appareo non voluptas vos fed officium fequor pluſque rectus natura quam ratio pravus valeo.

Pætus ut antea ad tu fcribo omnis liber qui frater fuus relinquo ego dono.

Verfor Quirites in animus meus multus et gravis cogitatio qui mihi nullus pars neque diuturnus neque nocturnus quies impertio.

We see many pensioners from Africa, Sicilia, Sardinia, and the other provinces, presented with the freedom of the city.

Nature has furnished such an abundant plenty of things for the convenience and use of man, that those things which the earth produces, seem purposely given to us, not growing by chance.

He assisted me when I was wounded; he presented me with plunder.

The inhabitants of Tarentum, and Rhegium and Naples, presented him with the freedom of their city, and other rewards; and every one who could form any judgement of genius, esteemed him worthy of their acquaintance and friendship.

*Verba debendi.*

Then, if you please, say that you have lived long enough, when you have paid the debt you owe to your country.

What do we promise, what to our armies! much better and greater things, we promise, liberty, laws, rights, courts of justice, the empire of the whole world, honour, peace, quiet.

I began to wish that Trebatius might expect from you, what he hoped for from me; and indeed I have not less fully assured him of your good inclinations, than I had been accustomed to promise him my own.

As to what you say, Cassius, that I owe no more to Plancius, than to every good man, because my safety was equally dear to them; I do admit that I am a debtor to every good man, but even those good men and citizens to whom I am so, said, when the comitiæ were held for choosing ediles, that they owed something to Plancius on my account.

There are certain duties which are rather owing to some persons than others, as you should sooner assist your neighbour in getting in his harvest, than your brother or acquaintance; but in a law suit you should plead for your relation and acquaintance before your neighbour.

*Verba imperandi et nuntiandi.*

At that time senators, that is old men, lived in the country, and Q. Cincinnatus was told, whilst he was at the plough, that he was appointed Dictator.

Stipendiarius ex Africa, Sicilia, Sardinia, cæter provincia multus civitas dono video.

Ad homo commoditas et usus tantus res ubertas natura largior ut is qui gigno dono consulto ego non fortuito nascor videor.

Ego faucius recreo ego prædum dono.

Hic Tarentinus et Rhegius et Neapolitanus civitas cæterque præmium dono et omnis qui aliquis de ingenium possum judico cognitio atque hospitium dignus existimo.

Tum tu si volo cum patria qui debeo solvo satis diu vivo dico.

Quis ego noster exercitus quis polliceor multo bonus atque magnus libertas lex jus judicium imperium orbis terra dignitas pax otium polliceor.

Cœpi volo is Trebatius expecto a tu qui spero a ego neque mehercule minus is prolixe de tuus voluntas promitto quam sum solitus de meus polliceor.

Qui aio Cassius non plus ego Plancius debeo quam bonus omnis quod is æque meus salus carus sum ego ego debeo bonus omnis fateor sed etiam in qui ego debeo bonus vir et civis ædilitius comitia aliquis sui meus nomen debeo Plancius dico.

Sunt quidam officium qui alius magis quam alius debeo ut vicinus cite adjuvo in fructus percipiendus quam aut frater aut familiaris at si lis in judicium sum propinquus potius et amicus quam vicinus defendo.

In ager sum tunc senator is sum senex siquidem arans Q. Cincinnatus nunciatus sum is dictator sum dictus.

When he had put an end to every war both by ſea and land, yet he demanded a fleet from thoſe very ſtates.

As to what you adviſe me of, accommodating my looks and my diſcourſe to the times, that is difficult; I would command myſelf, if I thought my intereſt any thing concerned therein.

*Verba fidendi.*

Had he not had confidence in his own cauſe, he would never have put himſelf in his power.

When any one has once perjured himſelf, one ought not to truſt him afterwards, though he ſhould ſwear by all the Gods.

He himſelf confeſſes that he was mad, becauſe he truſted his own and his friend's money to the king at ſo great hazard of his own fortune.

Indeed I never heard the voice of a fawn. I will believe you, if you ſay that you have heard it, though I don't know what being a fawn is.

For which reaſon give your utmoſt attention, and every endeavour for that purpoſe, in which you have already employed them, to love and protect thoſe whom the ſenate and Roman people have committed and intruſted to your integrity, and power, and to deſire that they may be as happy as poſſible. Now if chance had appointed you to the government of Africans, Spaniards or Gauls, a fierce and barbarous people, yet it would be incumbent upon your humanity, to conſult their advantage and profit, and to attend to their well-being; but as we are to preſide over a people, that are not only humane themſelves, but from whom humanity has been ſuppoſed to be derived to others, certainly we ought moſt particularly to ſhow that virtue to thoſe from whom we have received it.

*Verba obſequendi.*

I will then obey your deſire, and ſpeak, if I can, like a rhetorician.

What elſe is it (like the giants) to war againſt the Gods, but to reſiſt nature?

Are you he who, in diſputing, do not follow your own opinion, but ſubmit to the authority of others?

Cum omnis jam bellum terra mareque conficio classis tamen idem civitas impero.

Qui ego moneo de vultus et oratio ad tempus accommodandus etsi difficilis sum tamen impero ego si meus quisquam interfum puto.

Is potestas sui nunquam profecto trado nisi causa suus confido.

Ubi quis semel pejero is credo postea etiam si per plus Deus juro non oportet.

Ipse etiam infanio sui fateor quod suus quod pecunia amicus rex credo cum tantus fortuna suus periculum.

Faunus vox equidem nunquam audio, tu si audio tu dico credo etsi faunus omnino quis sum nescio.

Quapropter incumbo totus animus et studium omnis in is ratio qui adhuc utor ut is qui tuus fides potestasque senatus populusque Romanus committo et credo diligo et omnis ratio tueor ut sum quam beatus volo quod si tu fors Afrus aut Hispanus aut Gallus præficio immanis ac barbarus natio tamen sum humanitas tuus consulo is commodum et utilitas salusque servio cum vero is genus homo præsum non modo in qui ipse sum sed etiam a qui ad alius pervenio puto humanitas certe is potissimum tribuo debeo a qui accipio.

Obsequor igitur voluntas tuus dicoque si possum rhetorice.

Quis sum alius gygas mos bello cum Dii nisi natura oppugno.

An tu is sum qui in disputo non tuus judicium sequor sed auctoritas alius pareo?

There are moreover said to be laws among thieves, which they obey, which they observe.

The passions of weak minds are so distracted by contrary objects, *that* whilst you indulge the one, you must oppose the other.

Let us love our country, obey the senate, consult the interest of good men, neglect present advantage, think that best which is most proper, hope for what we desire, but submit to what happens.

What can be more foolish than for a Roman knight to go from this city which alone is, and always was most free, to a place where he must obey, and be subservient to another.

Regard therefore those judges also, who will pass sentence on you, after the revolution of many ages, and indeed I know not, if not with more integrity than we do; for they will judge without love, without affection, and on the other hand, without hatred and envy.

Does any one pay a sufficient regard to decency, who indulges his passions in private? or are there not some things flagitious in themselves, although they are accompanied by no infamy?

Law is nothing but right reason, given by the power of the Gods, commanding what is honourable, forbidding the contrary. This then was the law which Crassus obeyed, when he went into Syria.

Nothing is superior to God, therefore it is necessary that the world should be governed by him: for God is obedient and subservient to no part of nature; therefore he himself governs all nature.

*Verba minandi.*

Threaten not me with death, death is terrible to those, every part of whom ceases to exist with their life, not to those whose glory can never die.

They sometimes threatened even those who were quiet, and said they must consider not what any one thought, but where he was.

When Lysimachus threatened Theodorus with the gallows, I pray you, said he, threaten those purple coats with these terrible things; it makes no difference to Theodorus whether he rots in the ground or above it.

Quinetiam lex latro ſum dico qui pareo qui obſervo.

Sic diſtraho in contrarius pars impotens cupiditas cum hic obſequor ille ſum repugnandus.

Amo patria pareo ſenatus conſulo bonus præſens fructus negligo is ſum bonus puto qui ſum rectus ſpero qui volo ſed qui accedo fero.

Quis ſtultus quam eques Romanus ex hic urbs qui ſum unus maxime et ſum ſemper liber venio in is locus ubi parendus alter et ſervendus ſum.

Servio igitur is etiam judex qui multus poſt ſeculum de tu judico et quidem haud ſcio an incorruptius quam ego nam ſine amor et cupidites et rurſus ſine odium ſine invidea judico.

Satis ne ergo pudor conſulo ſi quis ſine teſtis libido pareo an ſum aliquis per ſui ipſe flagitioſus etiam ſi nullus comitor infamia,

Sum lex nihil alius niſi rectus et a numen Deus tractus ratio impero honeſtus prohibeo contrarius hic igitur lex pareo Craſſus cum in Syria proficiſcor.

Nihil ſum præſtans Deus ab is igitur neceſſe- ſum mundus rego, nullus igitur ſum natura obediens aut ſubjectus Deus omnis ergo rego ipſe natura.

Mors ne ego minitor, mors terribilis ſum is qui cum vita omnis extinguor non is qui laus emorior non poſſum.

Interdum etiam otioſus minor nec quis quiſque ſentio ſed ubi ſum cogitandus ſum dico.

Theodorus cum Lyſimachus crux minor iſte quæſo inquam iſte horribilis monitor purpuratus tuus Theodorus quidem nihil interſum humine an ſublimis putreſco.

*Sum cum.*

Men were created for the ſake of men, that they might be mutually ſerviceable to each other; in this we ought to follow nature as our guide, and bring our general benefits into the common ſtock, for all to partake of by an interchange of good offices, by giving and receiving; and alſo to bind cloſe the ſociety of man with man, by our ſkill, our labour, and our abilities.

Reaſon itſelf inclines me, after long deliberation, to this opinion in preference to all others, to conclude that wiſdom without eloquence, can be of little ſervice to a city; but eloquence, without wiſdom, is generally very hurtful, and never ſerviceable.

The authority of thoſe who profeſs themſelves teachers, is in general hurtful to thoſe who deſire to learn; for they ceaſe to conſult their own judgment; they take that for granted, which has been determined by thoſe whom they approve of; nor indeed do I uſually commend what we have heard of the Pythagoreans; for it is related that when they advanced any thing in a diſpute, when they were queſtioned why it was ſo, they uſed to anſwer, *he* has ſaid it; now this *he* was Pythagoras.

*Dativum fere.*

You will hear from Pollio what is going on, who was not only concerned in the whole affair, but took the lead in it.

Mankind ſeem to me chiefly to excel the brute creation in this, that they can ſpeak.

One day well ſpent, and according to thy precepts, Philoſophy, is to be preferred to a guilty immortality.

He intreated Q. Scius to ſell him his houſe; when he refuſed that, he threatened to obſtruct his lights.

It is uſual with him in his diſcourſes to prefer the pleaſures of the belly to the gratification of the eye and ear.

He ſeems to have acquired ſomething excellent, who excels other men in what they excel the brute creation.

If there are even in the body itſelf, many things to be preferred to pleaſure, as health, ſtrength, ſwift-

Homo homo causa genero ut ipse inter sui alius alius prosum possum in hic natura debeo dux sequor et communis utilitas in medium affero mutatis officium do accipio tum ars tum opera tum facultas divincio homo inter homo societas.

Ac ego quidem diu cogitans ratio ipse in hic potissimum sententia duco ut existimo sapientia sine eloquentia parum prosum civitas, eloquentia vero sine sapientia nimium obsum plerumque prosum nunquam.

Obsum plerumque is qui disco volo auctoritas is qui sui doceo profiteor desino enim suus judicium adhibeo is habeo ratus qui ab is qui probo judicatus video nec vero probo soleo is qui de Pythagoreus accipio qui fero si quis affirmo in disputo cum ex is quæro quare ita sum respondeo solitus ipse dico ipse autem sum Pythagoras.

Qui gero accipio ex Pollio qui omnis negotium non interfum solum sed præsum.

Ego quidem videor homo hic res maxime bestia præsto quod loquor possum.
Sum autem unus dies bene et ex præceptum tuus philosophia actus pecco immortalitas anteponendus.

Contendo a Q. Scius ut sibi domus vendo cum ille is nego sui lumen is obstructurus minor.
Soleo enim in disputatio suus oculus et auris delectatio abdomen voluptas antefero.

Præclarus ego quidem vidam videor adeptus is qui qui res homo bestia pecto is in res homo ipse antecello.

Si in ipse corpus multus voluptas præponendus ut vis valetudo velocitas pulchritudo quis tandem in animus

neſs, beauty, what do you think then is in the mind? in which the moſt learned of the ancients thought there was ſomething celeſtial and divine.

Here I obſerved that it neither was my intention in that place, nor was it neceſſary to praiſe eloquence, and to enlarge upon the power of it, or what conſequence it gave thoſe who applied to it.

I ſaid that I would accommodate my decrees of that ſort to the city edicts, which I take care of; and as yet I ſatisfy every one.

When we diſcern theſe things and innumerable others, can we doubt but that either ſome efficient cauſe preſides over them (if they are created as Plato judges) or, (if, as Ariſtotle thinks, they are eternal) ſome ruler and governor of ſo great a work.

This one thing I dare write, that certain perſons, and thoſe chiefly who have been particularly obliged to you, and could very much aſſiſt you, moſtly envy your dignity.

If I cannot ſatisfy you at preſent, yet many opportunities will be given me to ſatisfy you hereafter.

In this we principally excel the brute creation, that we can diſcourſe with each other, and communicate our meaning by words; on which account who is there that does not, with the utmoſt juſtice, admire this accompliſhment, and think he ought to take the greateſt pains to excel his fellow-creatures in that wherein man principally excels the beaſts; and what other power could have collected mankind, when they were diſperſed abroad, into one place, or have led them to the culture of humanity and civil ſociety; and when that was eſtabliſhed, could have marked out their laws, their rights, and modes of juſtice; and I lay this down as an inconteſtable truth, that the dignity and ſafety, not only of the individuals in general, but even of the whole ſtate, depends upon the wiſdom and the prudence of the perfect orator.

Who firſt gave names to all things? Who collected men when they were diſperſed, and called them to ſocial life, or who marked out the ſounds of the voice, which ſeem infinite, with a few letters? Or who has noted the courſe, the progreſs, or the ſtopping of the wandering ſtars?

censeo in qui doctus ille vetus insum quidam cœlestis et divinus puto.

Hic ego laudo eloquentia et quantus vis sum is expromo quantusque is qui sum is consecutus dignitas affero neque propositus ego sum hic locus neque necessarius.

Dico ego de is genus meus decretum ad edictum urbanus accommodaturus itaque curo et satisfacio adhuc omnis.

Hic igitur et alius innumerabilis cum cerno possum ne dubito quin hic præsum aliquis vel effector si hic nascor ut Plato videor vel si semper sum ut Aristoteles placeo moderator tantus opus.

Unus ille audeo scribo vehementer quidam homo et is maxime qui tu et maxime debeo et plurimum juvo possum invideo dignitas tuus.

Tu si in præsens satisfacio non possum tamen multus ego ad satisfacio reliquus tempus facultas do.

Hic unus præsto vel maxime ferus quod colloquor inter ego et quod exprimo dico sensum possum quamobrem quis hic non jus miror summeque in is laborandus sum arbitror ut qui unus homo maxime bestia præsto in hic homo ipse antecello. Quis vis alius possum aut dispersus homo unus in locus congrego aut a ferus agrestisque vita ad hic humanus cultus civilisque deduco aut jam constitus civitas lex judicium jus describo. Sic enim statuo perfectus orator moderatio et sapientia et privatus plurimus et universus res-publica salus maximo contineo.

Qui primus omnis res impono nomen aut qui dissipo homo congrego et ad societas vita convoco aut qui sonus vox qui infinitus videor paucus literæ nota termino aut qui errans stella cursus progressio institutio noto.

The mind that is completely brave and great, is discerned, when it is convinced that a man ought to admire, or wish for, or aim after nothing but what is honourable and graceful; nor should it ever submit to any man, any passion or any adverse fortune.

It is extremely absurd that vice should be in our own power, and that no one can do wrong without his own assent; and that this should not be the case with virtue, which can only be firm and constant in those things which it has assented to, and which it has approved.

The long date of our friendship, and your particular affection for me, which I have known from your childhood, induce me to mention these things to you, which I judge will be conducive to your safety, and not inconsistent with your dignity.

I dare not say whom I should prefer to this person; virtue herself shall speak for me; nor has she hesitated to prefer Marcus Regulus to this your happy man, whom virtue will proclaim to have been happier than Thorius drinking on beds of roses, when of his own accord, under no compulsion, in consequence of the promise which he had given to the enemy, he returned from his own country to Carthage, even at the time when he was tormented with watching and hunger.

*Sed præcedo.*

We ought to take care that our appetites are obedient to our reason, that they neither go before it nor neglect it through indolence or idleness.

Pompey wished me to come to Capua and assist at the levy.

I do not only not despise but I admire the greatness of their knowledge and skill.

His oration was so rapid, that I could perceive the force and influence of it, but could not discern its gradual progress.

Your indisposition gives me great concern, for your letters shew that you are very ill.

A great error prevails through the insidious treachery of some persons, who, whilst they oppose, and hinder every thing that is not only for the benefit, but even the safety of the people, endeavour in their speeches to seem popular.

Omnino fortis animus et magnus cerno cum perſuaſus ſum nihil homo niſi qui honeſtus decoruſque ſum admiror aut opto aut expeto oportet nullus neque homo neque perturbatio animus nec fortuna ſuccumbo.

Maxime autem abſurdus ſum vitium in ipſe ſum poteſtas neque pecco quiſquam niſi aſſentio, hic idem in virtus non ſum qui omnis conſtantia et firmitas ex is res conſto qui aſſentior et qui approbo.

Amicitia noſter vetuſtas et tuus ſummus ergo ego benevolentia qui ego jam a pueritia tuus cognoſco ego hortor ut is ſcribo ad tu qui et ſalus tuus conduco arbitror et non alienus duco ſum a dignitas.

Ego hic qui antepono non audeo dico dico pro ego ipſe virtus nec dubito iſte veſter bonus M. Regulus antepono qui quidem cum ſuus voluntas nullus vis cogo propter fides qui do hoſtis ex patria Carthago reverto tum ipſe cum vigiliæ et fames crucior clamo virtus beatus ſum quam potens in roſa Thorius.

Efficiendus ſum ut appetitus ratio obedio iſque neque præcurro neque propter pigritia aut ignavia deſero.

Ego Pompeius Capua venio volo et adjuvo delectus.
Qui magnitudo cognitio atque ars non modo non contemno ſed etiam admiror.
Sic evolo oratio ut is vis et incitatio aſpicio veſtigium ingreſſus que non video.

Invaletudo tuus ego valde conturbo ſignifico enim tuus literæ tu prorſus laboro.
Verſor magnus error propter inſidioſus nonnullus ſimulatio qui cum populus non ſolum commodum verum etiam ſalus oppugno et impedio oratio aſſequor volo ut populares ſum videor.

*Eſt et ſuppetit.*

You enjoy all things which men can acquire by genius, eloquence, and application.

Though I had not the opportunity of conſulting with you when we were together, yet I deſire to have your advice.

Not only he who has received a favour, ought to be grateful, but he alſo who had an opportunity of receiving it.

If I ſhall have an opportunity of coming to Tuſculum before the nones, I ſhall ſee you there; if not, I will go on to Cuma, and will let you know firſt, that the bath may be ready.

Do you think I could have ſufficient matter to offer every day upon ſo great a variety of ſubjects, without I had improved my mind with learning.

When you ſhall have examined every thing both by reaſon and ſentiment, of all ſocieties there is none more ſerious, none dearer, than that which connects every one of us with its ſtate; our parents are dear to us, our children are dear, our relations and friends, but our country alone comprehends all theſe ties of affection, for which, what good man would refuſe to die, if he could benefit it?

*Sum cum.*

Indeed Cato, our dear Lucullus ought to be well acquainted with all this collection, for I had rather he ſhould take pleaſure in theſe books than in any other ornament of his villa, for I am very anxious, though indeed it is your peculiar duty that he may be ſo educated that he may anſwer the expectations of his father, our friend Cæpio, and yourſelf.

I am not leſs concerned what the government will be after my death, than what it now is.

I will take the greateſt care that nothing may be done otherwiſe than we deſire, and as it ought.

He told me three times that you had wrote to him, that I would take care of that affair.

After Cæſar's return, what did you take greater care about, than that I ſhould be very intimate with him?

I only dare ſay thus much of myſelf, that my friendſhip has been a pleaſure to more than a protection.

Tu omnis ſuppeto qui conſequor ingenium aut uſus homo aut diligentia poſſum.
Etſi coram tu cum ego poteſtas delibero non ſum utor tamen tuus conſilium volo.

Non is ſolum gratus debeo ſum qui accipio beneficium verum etiam is qui poteſtas accipio ſum.

Ego ſi ſpatium ſum in Tuſculanus ante nonæ venio iſtic tu video ſin minus perſequor in Cumanus et ante tu certus facio ut lavatio paratus ſum.

An tu exiſtimo ſuppeto ego poſſum qui dico quotidie in tantus varietas res niſi animus noſter doctrina excolo.
Cum omnis ratio animuſque luſtro omnis ſocietas nullus ſum gravis nullus carus quam is qui cum reſ-publica ſum unuſquiſque ego carus ſum parens carus liberi propinquus familiaris ſed omnis omnis caritas patria unus complector pro qui quis bonus dubito mors oppeto ſi is ſum profiturus.

Et quidem Cato totus hic copia jam Lucullus noſter notus ſum oportet nam hic liber is malo quam reliquus ornatus villa delector ſum enim ego magnus cura quam quidem hic proprius tuus munus ſum ut ita erudior ut et pater et Cæpio noſter et tu reſpondeo.

Mihi autem non parvus cura ſum qualis reſ-publica poſt mors meus futurus ſum quam qualis hodie ſum.
Ego ſum maxime cura ne quis fio ſecus quam volo quamque oportet.
Ego is ter dico tu ſcribo ad ſui ego res ille cura ſum.

Poſt Cæſar reditus quis tu magnus cura ſum quam ut ſum ego ille quam familiaris.

Ego de ego tantum audeo dico amicitia meus voluptas plus quam præſidium ſum.

I acknowledge your politeneſs in congratulating me upon my daughter and Craſipes; I hope and wiſh that this alliance may be a pleaſure to us.

Plancius as yet detains me by his generoſity, though I have already ſeveral times attempted to go into Epirus. The man entertains hopes that we may ſet out together, which he promiſes himſelf will be a great honour to him.

Do you think, that if it had been admitted as a commendation to that worthy man Fabius, that he could paint, there would not have been many Polycletus s and Parrhaſius's, even amongſt us.

It was lately a high honour to our friend Milo, that he checked the attempts, and the madneſs of Clodius with thoſe gladiators which he purchaſed for the ſake of the ſtate, which was connected with my ſafety.

He was in Aſia, and was a great aſſiſtant to that very brave man his father in his dangers, and a comfort in his fatigues; and if Aſia occaſions any ſuſpicion of luxury, the merit is not never to have ſeen Aſia, but to have lived in Aſia with temperance.

I deſire to know what you are doing, what you expect, how long you think your abſence from us will be, for I beg you will aſſure yourſelf, that there is but one conſolation which enables me to bear with eaſe your not being with us, if I know that it is for your advantage.

### *Verba tranſitiva.*

As art, has its foundation in nature, unleſs it is affecting and pleaſing to her, it ſeems indeed to have accompliſhed nothing.

That becomes every one, which is moſtly every one's own; let each one then know his own diſpoſition, and render himſelf a correct judge of his own faults and good qualities.

Friendſhip makes proſperity more bright, adverſity more ſupportable.

As every one refers whatſoever he does principally to his own advantage, ſo is he leaſt of all a good man, for who is beneficent if no one does a kind action for the ſake of another? where is ſacred friendſhip, if the friend himſelf is not loved with the whole heart?

Qui ego de filia et Craſſipes gratulor agnoſco humanitas tuus ſperoque et opto ego hic conjunctio voluptas ſum.

Ego adhuc Plancius liberalitas ſuus retineo jam aliquoties conatus eo in Epirus ſpes homo ſum injectus poſſum ego una diſcedo qui res ſui magnus honor ſpero ſum.

Cenſeo ſi Fabius nobilis homo laus datus ſum quod pingo non multus etiam apud ego futurus Polycletus et Parrhaſius ſum.

Honor ſummus nuper noſter Milo ſum quod gladiator emptus reſ-publica cauſa qui ſalus noſter contineo omnis P. Clodius conatus furorque comprimo.

Hic ſum in Aſia et vir fortis parens ſuus magnus adjumentum in periculum ſolatium in labor ſum et ſi habeo Aſia ſuſpicio luxuria quidam non Aſia nunquam video ſed in Aſia continenter vivo laudandus ſum.

Scire cupio quis ago quis expecto quam longus iſte tuus diſceſſus a ego futurus puto ſic enim tu perſuadeo volo unus mihi ſum ſolatium quare facile poſſum patior tu ſum ſine ego, ſi tu ſum is emolumentum ſcio.

Ars enim cum a natura proficiſcor niſi natura moveo ac delecto nihil ſane ago videor.

Is enim quiſque decet qui ſum quiſque ſuus maxime ſuus igitur quiſque noſco ingenium acerque ſui et vitium et bonus ſuus judex præbeo.

Secundus res ſplendidus facio amicitia et adverſus levis.

Ut quiſque maxime ad ſuus commodum refero quicunque ago ita mir nime ſum vir bonus ubi enim beneficus ſi nemo alter cauſa benigne facio ubi ille ſanctus amicitia ſi non ipſe amicus per ſui amo totus pectus.

I look upon it that this has been the opinion of the wiſeſt men, that law has not been invented by the abilities of mankind, nor is it any decree of the people, but ſomething eternal which ſhould govern the whole world; therefore they ſay, that this original and primitive law, is the mind of the Almighty commanding and forbidding every thing according to *the dictates of* right reaſon.

You bring all theſe arguments *to prove* why there muſt be gods, and in my opinion you make a matter, by no means doubtful, doubtful by arguing.

Although you ſee not the mind of men, as you ſee not God, yet as you acknowledge God from his works, ſo acknowledge the divine power of the mind, from memory, invention, quickneſs of motion, and all the beauty of virtue.

*Quinetiam verba.*

The life which he then lived was no life.

*Verba rogandi.*

You deſire me to ſend you the two orations, one of which I did not chuſe to write out, becauſe I had torn it: the other, becauſe I would not praiſe a man whom I did not love.

*Rogandi Verba.*

In the firſt place I ſhall intreat you to do nothing diſagreeable to yourſelf, for my ſake.

*Quodvis Verbum.*

Thoſe who gave the forms of government to Greece, were deſirous to ſtrengthen the bodies of the youths by labour.

I am confounded with the cruelty of one of the plaintiffs, with the inſolence of the other.

I will ſo behave myſelf in the ſtate, as always to have in mind what I have done, and to take care that my actions may ſeem to have been conducted by virtue, not by chance.

I had not yet heard that you was coming to Italy, when I ſent Sextius Villius, an intimate of my friend Milo's to you, with theſe letters.

Hic video sapiens sum sententia lex neque homo ingenium ex cogitatus neque scitus aliquis sum populus sed æternus quidem quod universus mundus rego ita princeps lex ille et ultimus mens sum dico omnis ratio aut cogens aut vetans Deus.

Affero hic omnis argumentum cur deus sum resque meus sententia minime dubius argumentor dubius faceo.

Quamvis mens homo non video ut Deus non video tamen ut Deus agnosco ex opus is sic ex memoria res et inventio et celeritas motus omnisque pulchritudo virtus vis divinus mens agnosco.

Ille qui tum ille vivo non sum vita.

Oratio ego duo postulo qui alter non libet ego scribo quia abcindo alter ne laudo is qui non amo.

A tu ille primum rogo ne quis invitus meus causa facio.

Ille qui Græcia forma res-publica do corpus juvenis firmo labor volo.

Accusator alter crudelitas alter indignitas perturbo.

Ita ego in res-publica tracto ut memini semper qui gero curoque ut is virtus non casus gero sum videor.

Nondum sum auditus tu ad Italia adventito cum Sex. Villius Milo meus familiaris cum hic ad tu literæ mitto.

On whatever ſchool they are thrown, as by a tempeſt, to that they cling, as to a rock.

We judge of the uneaſineſs and pain of the body by the mind, but perceive not the diſeaſes of the mind by the body.

Then Cotta ſays, you attack me with fables, Balbus, but I expect arguments from you.

I ſay that the univerſe, and every part of the univerſe, was at firſt eſtabliſhed, and is at all times governed by the providence of the Gods.

Let them meaſure eloquence by its own powers, not by their own weakneſs; but now every one praiſes juſt as much as he hopes he can imitate.

You have indeed been already ſuperior to every conqueror, in the civil war, in equity and mercy, but this day you have gained a victory over yourſelf.

We ſee that every part of life is diſquieted by error and ignorance; and that it is wiſdom alone which can free us from the power of the paſſions, and teach us to bear the injuries of fortune herſelf with moderation, and can point out every way which leads to quiet and tranquillity.

He is ſuch a man, that no buſineſs can be ſo great, or ſo difficult, which he cannot direct by his wiſdom, protect by his integrity, or accompliſh by his courage.

Your letters would have given me great pain, if both reaſon herſelf had not already diſperſed every uneaſineſs, and had not my mind grown callous to every new affliction, from a continual deſpair of all things.

We have conquered all nations, and people, by our piety, religion, and this the only wiſdom; that we perceive that all things are governed, and directed by the power of the immortal Gods.

I have convinced myſelf from my youth, both by the precepts and the writings of many, that there is nothing in life, greatly worth endeavouring after, except glory and honour.

If the reſolutions of this houſe are governed by the nod of the veterans, and all our words and actions depend upon their pleaſure, death is to be wiſhed for, which Roman citizens have ever preferred to ſlavery.

Ad quicunque ſum diſciplina quaſi tempeſtas delatus ad is tanquam ad ſaxum adhæreſco.

Corpus gravitas et dolor animus judico animus morbus corpus non ſentio.

Tum Cotta rumor inquam ego cum pugno Balbus ego autem a tu ratio requiro.

Dico providentia Deus mundus et omnis mundus pars et initium conſtitutus ſum et omnis tempus adminiſtro.

Eloquentia ipſe vis non imbecillitas ſuus metior nunc enim tantum quiſque laudo quantus ſpero ſui poſſum imitor.

Cæter quidem victor bellum civilis jam ante æquitas et miſericordia vinco hodiernus vero dies tu ipſe vinco.

Vita omnis video preturbo error et inſcitia ſapientiaque ſum ſolus qui ego a libido impetus vindico et ipſe fortuna modice fero doceo injuria et omnis monſtro via qui ad quies et tranquillitas fero.

Talis ſum vir ut nullus res tantus ſum ac tam difficilis qui ille non et conſilium rego et integritas tueor et virtus conficio poſſum.

Magnus dolor ego afficio tuus literæ niſi jam et ratio ipſe depello omnis moleſtia et diuturnus deſperatio res obduro animus ad dolor novus.

Pietas ac religio atque hic unus ſapientia quod Deus immortalis numen omnis rego guberno que perſpicio omnis gens natio que ſupero.

Multus præceptum multuſque literæ ego ab adoleſcentia perſuadeo nihil ſum in vita magnopere expetendus niſi laus atque honeſtas.

Si veteranus nutus mens hic ordo guberno omniſque ad is voluntas noſter dictum factum refero optandus mors ſum qui civis Romanus ſemper ſum ſervitus potior.

How excellent, how divine is the power of ſpeech, which, in the firſt place, makes us capable of learning what we are ignorant of, and teaching others what we know; in the next place, it is by this we adviſe, we perſuade, we comfort the afflicted.

Nor is there any one who may love, purſue, or wiſh to acquire pain on its own account, but becauſe events of ſuch a ſort will ſometimes happen, that a man may endeavour after ſome capital pleaſure by labour and pain.

A ſpot upon the body is removed by wetting it with water, or by time; a ſpot upon the mind neither diſappears in a length of years, nor can it be waſhed off by any hands.

I earneſtly intreat you, by your particular and conſtant regard for the ſtate, that you would come to me, that we may confer together how we may by our united endeavours give ſome aſſiſtance to our afflicted ſtate.

Some Epicureans live in ſuch a manner, that their philoſophy is confuted by their life; and as other perſons are thought to ſpeak better than they act, ſo theſe, in my opinion, act better than they ſpeak.

As ſome perſons, through a particular diſtemper, or a ſtupor of their ſenſes, cannot perceive any reliſh in their food; ſo the debauched, the covetous, the flagitious, have no taſte for true glory.

Who is there ſo ſtupid, who, when he ſurveys the heavens, can think there is no God? and can ſuppoſe that thoſe things which are framed with ſuch intelligence, that hardly any one, by any art, can attain unto the knowledge of the order and viciſſitude of their nature, are the work of chance.

Do not players on the flute, or thoſe who ſound the lute, modulate their ſongs and tunes according to their own, not the opinion of the vulgar? Shall a wiſe man, who is maſter of a far ſuperior art, not aim at what is moſt true, but what the common people pleaſe?

If any perſons ſuppoſe that by affectation and vain oſtentation, not only by falſe words, but alſo a falſe face, they can poſſibly attain laſting glory, they greatly err. True glory ſtrikes deep root and flouriſhes; every thing fictitious falls off quickly like a flower, nor can any thing aſſumed be poſſibly laſting.

Eloquor vis quam ſum præclarus quamque divinus, qui primum efficio ut is qui ignoro diſco et is qui ſcio alius doceo poſſum deinde hic cohortor hic perſuadeo hic conſolor afflictus.

Neque quiſquam ſum qui dolor ipſe quia dolor ſum amo conſector adipiſcor volo ſed quia nonnunquam ejuſmodi incido tempus ut labor et dolor magnus aliquis quæro voluptas.

Corpus labes adſpertio aqua vel dies numerus tollo animus labes nec diuturnitas vaneſco nec manus ullus eluo poſſum.

Magnopere tu hortor pro tuus ſingularis perpetuuſque ſtudium in reſ-publica ut tu ad ego confero ut communis concilium reſ-publica afflictus opis atque auxilium fero.

Ita enim vivo Epicureus quidam ut is vita refello oratio atque ut cæter exiſtimo dico bene quam vivo ſic hic ego videor facio bene quam dico.

Ut quidam morbus aliquis et ſenſus ſtupor ſuavitas cibus non ſentio ſic libidinoſus avarus faciniroſus verus laus guſtus non habeo.

Quis ſum tam væcors qui cum ſuſpicio in cœlum Deus ſum non ſentio et is qui tantus mens fio ut vix quiſquam ars ullus ordo res ac viciſſitudo perſequor poſſum caſus fio puto.

An tibicen iſque qui fides utor ſuus non multitudo arbitrium cantus numeruſque moderor vir ſapiens multo ars major præditus non quis verus ſum ſed quis volo vulgus exquiro.

Si quis ſimulatio et inanis oſtentatio et fictus non modo ſermo ſed etiam vultus ſtabilis ſui gloria conſequor poſſum reor vehementer erro verus gloria radix ago atque etiam propago fictus omnis tanquam floſculus decido nec ſimulatus poſſum quiſquam ſum diuturnus.

There are philoſophers, and theſe indeed great and noble, who ſuppoſe that the whole univerſe is directed and governed by the divine mind and reaſon; nor that only, but alſo that the lives of men are taken care of, and provided for, in the ſame manner; for they think that the fruits of the earth, and other things which it brings forth, the ſeaſons and their varieties, the changes and alterations of the air, by which whatſoever the earth produces is brought to maturity, are given to mankind by the immortal Gods.

Don't we perceive how boys cannot be deterred, even by ſtripes, from examining and enquiring into things; though chaſtiſed how they ſeek after, and rejoice that they know any thing; how ready they are to tell it to others; how attached they are to ſhows, plays, and ſuch ſpectacles; and on that account will even undergo hunger and thirſt; beſides, don't we perceive thoſe who are delighted with any liberal ſtudy or art, pay no regard either to their health or their fortune, and being engaged by a love of ſcience and knowledge, ſubmit to every thing, and purchaſe the pleaſure they receive from ſtudy with the greateſt care and pains?

*Verbis mercandi.*

There is no misfortune which does not ſeem to threaten every one from this general convulſion of the whole world, which I would very willingly redeem the ſtate from, at the expence of my private and domeſtic inconvenience.

*Vili pauło.*

Some one will ſay, why do you value theſe things at ſo great a price, but I don't value them according to my own opinion, or for my own uſe; but I think they ought to be conſidered by you, at the rate thoſe things are eſteemed by thoſe, who value them at the rate they are uſually ſold for.

*Excipiuntur hi.*

The man eager and rich, bought it at ſuch a price as Pythius choſe.

We ſhould conſider not what each one can profit us, but of what value each one is.

Sum philosophus et hic quidam magnus atque nobilis qui Deus mens et ratio omnis mundus administro et rego sentio neque vero is solum sed etiam ab is vita homo consulo et provideo, nam et fruges et reliquus qui terra pario, et tempestas ac tempus varietas cælumque mutatio qui omnis qui terra gigno maturatus pubesco a Dii immortalis tribuo genus humanus puto.

Video ne ut puer ne verber quidem a contemplandus res perquirendus que deterreo ut pulsus requiro et aliquis scio sui gaudeo, ut alius narro gestio, ut pompa ludus atque ejusmodi spectaculum teneo ob isque res vel fames et sitis perfero, quis vero qui ingenuus studium atque ars delector non ne video is nec valetudo nec res familiaris habeo ratio omnisque perpetior ipse cognitio et scientia capio et cum magnus cura et labor compenso is qui ex dico capio voluptas.

Nullus sum acerbitas qui non omnis hic orbis terra perturbatio impendeo videor qui quidem ego a res-publica meus privatus et domesticus incommodum libenter redimo.

Dico aliquis quis tu iste permagnus æstimo ego vero ad meus ratio ususque non æstimo veruntamen a tu ita arbitror specto oportet quantus hic is judicium qui studiosus sum hic res æstimo quantus veneo soleo.

Emo homo cupidus et locuples tantus quantus Pythius voluit.

Non quantus quisque prosum sed quantus quisque sum ponderandus sum.

Was Verrus of so much consequence to you, that you wished to expiate his lust with the blood of innocent persons?

L. Appuleius esteemed him so highly, that in the good offices and the favours he shewed him, he went beyond that custom of our ancestors, which directs that the prætors should be in the place of parents to their quæstors.

They thought that he would consider the death of Clodius of such consequence, that he would quietly abandon his country, after he had satiated his hatred with the blood of his enemy.

If your dignity and greatness of mind was of more value to you, as it ought, than the ædileship, do not when you have what you rather choose, desire that which you esteem of less value.

Truly I have always loved Dionysius, as you know, but I every day esteem him more and more; and indeed particularly, because he loves you, nor will rest without mentioning of you.

Old age, especially honoured old age, has such authority, that that is of more consequence than all the pleasures of youth; but remember that in all this discourse, I am speaking in praise of that old age, the foundation of whose worth was laid in youth; for neither grey hairs nor wrinkles can all at once procure any respect.

*Verba abundandi.*

Those persons are regarded with some degree of admiration, who are thought to excel others in virtue, and are free both from every thing disgraceful, and also those vices, which others cannot easily resist.

I have pursued this quiet easy life, which, as it is without honour, may also be without trouble.

Nature herself daily admonishes us how few, how little, how common things she wants.

His words flowed from his tongue sweeter than honey, to which sweetness he wanted no bodily strength.

Let him understand the civil law, which tryals at law perpetually want; for what is more shameful, than to undertake the defence of legal and civil causes, when you are unacquainted with law and civil rights.

Verres ne tu tantus ſum ut is libido homo innocens ſanguis luo volo.

L. Appuleius hic tantus facio ut mos ille majores qui præſcribo in parens locus quæſtor ſuus prætor ſum oportet officium benevolentiaque ſupero.

Arbitror is tantus mors P. Clodius puto ut æquus animus patria careo cum ſanguis inimicus expleo odium ſuus.

Si tu gravitas tuus et magnitudo animus plus ſum ſicut ſum debeo quam ædilitas nolo cum habeo is qui malo deſidero is qui minor puto.

Dionyſius ſemper equidem ut ſcio diligo ſed quotidie pluris facio & merhercule in primis quod tu amo nec tu mentio intermittor ſino.

Habeo ſenectus honoratus præſertim tantes authoritas ut is pluris ſum quam omnis adoleſcentia voluptas, ſed in omnis oratio mementote is ego lardo ſenectus qui fundamentum adoleſcentia conſtituor non enim canus non ruga repente auctoritas affero poſſum.

Admiratis quidam afficior is qui anteo, cæter virtus puto et cum omnis canus dedecus tum vero is vitium qui aluco non facile poſſum obſiſto.

Hic vita quietus atque otioſus ſequor, qui quoniam honor careo careo etiam moleſtia.
Quotidie ego ipſe natura admoneo quam pauci quam parvus res egeo quam vilis.
Ex is lingua mel dulcis fluo oratio qui ad ſuavitas nullus egeo corpus vis.
Jus civilis teneo qui egeo cauſa forenſis quotidie quis enim ſum turpis quam legitimus et civilis controverſia patrocinium ſuſcipio cum ſum lex et jus civilis ignarus.

In all this affair great care is to be taken; firſt, that your advice may be free from ſeverity; next, that your cenſure may be free from contempt.

Why then are riches deſired? I ſuppoſe for ſtatues, pictures, and entertainments; if there is any one who is delighted with theſe, do not poor men enjoy them better than thoſe who abound in them? for there is the greateſt plenty of all theſe things in public, in our city.

All foreigners can bear ſlavery, our ſtate cannot; and for no other reaſon, than becauſe they fly from labour and pain; to avoid which they can ſubmit to any thing. We have been ſo educated, ſo trained by our anceſtors, that we refer every thought, every action to glory and to virtue.

As to inflame the minds of the audience, and bend them to whatever purpoſe the ſubject requires, is by far the greateſt of all glory to an orator, we muſt allow that he who is deficient in this power, fails in what would have been of the greateſt conſequence to him.

*Ex quibus quædam.*

In confering a benefit and returning a favour, if every thing elſe is equal, it is our higheſt duty; as every one moſt wants your aſſiſtance, ſo chiefly to help ſuch a one; the contrary to this is done by too many perſons, for men are moſt ready to aſſiſt him from whom they expect moſt, although he does not want it.

What did Africanus want from me? Nothing certainly, nor I from him; and yet I, from admiration of his virtues, loved him; he, in his turn, from ſome opinion he might probably entertain of my manners, loved me.

You will not call me king hereafter, leſt you ſhould be laughed at; unleſs probably you think this is to be a king, ſo to live, as to ſubmit not only to no man, but to no paſſion; to ſlight every irregular inclination: to want neither gold nor ſilver, nor any thing elſe; to think freely in the ſenate; to conſult the good of the people more than their inclinations; to ſubmit to no one; to oppoſe many; if you think this is to be a king, I confeſs that I am one.

Omnis igitur hic in res habendus diligentia ſum primum ut admonitio acerbitas deinde objurgatio contumelia careo.

Cur igitur divitiæ deſidero ſignum credo tabula ludus ſi quis ſum qui hic delecto non ne bene tenuis homo fruor quam ille qui hic abundo ſum enim is omnis res noſter in urbs ſummis in publicus copia.

Omnis natio ſervitus fero poſſum noſter civitas non poſſum nec ullus alius ob cauſa niſi quod ille labor dolorque fugio qui ut careo omnis perpetior poſſum ego ita a majores inſtitutus atque imbutus ſum ut omnis conſilium atque factum ad dignitas et ad virtus refero.

Cum ex omnis orator laus longe iſte ſum magnus inflammo animus audiens et quocunque res poſtulo flecto qui hic virtus careo is is qui magnus ſum deſum fateor.

In collocandus beneficium et in referendus gratia ſi cæter par ſum hic maxime afficium ſum ut quiſque maxime opis indigeo ita ei potiſſimum opitulor qui contra fio a plerique a qui enim plurimus ſpero etiam ſi ille hic non egeo *cum ab.* tamen ei potiſſimum inſervio.

Quis Africanus indigeo ego minime hercle ac ne ego quidem ille ſed ego admiratio quidam virtus is ille viciſſim opinio fortaſſe nonnullus qui de meus mos habeo ego diligo.

Quare neque ego rex poſt hic dico ne derideo niſi forte regius tu videor ita vivo ut non modo homo nemo ſed ne cupiditas ullus ſervio contemno omnis libido non aurum non argentum non cæter res indigeo in ſenatus ſentio libere populus utilitas magis conſulo quam voluntas nemo cedo multus obſiſto ſi hic puto ſum regius ego rex confiteor ſum.

*Fungor, fruor.*

Uſe the good while it is preſent, ſeek not for it when it is abſent.

If we grieve for this, that we are not now permitted to enjoy him, that is a misfortune which we ſhould bear patiently.

No one has lived too ſhort a time, who has diſcharged the perfect duties of perfect virtue.

I uſe that power to protect the good againſt the madneſs of the abandoned.

There are not more than three or four left, who are under the ſame calamity; why do they not enjoy the ſame mercy?

I followed your advice, how I ſhould behave to Cæſar in things of the greateſt conſequence.

Nature induces us to favour thoſe who are entering upon the ſame dangers which we ourſelves have gone through.

Whoſe aſſiſtance ſhould we rather uſe than your's, Philoſophy, who hath beſtowed on us tranquillity of life, and taken away the fear of death?

We procure large and wild beaſts by hunting, that we may both feed on them, and be exerciſed in hunting, in the likeneſs of warlike diſcipline.

For whoſe ſake will any one ſay this world was created? Certainly for thoſe living creatures who are endowed with reaſon; thoſe are men.

We ſee that every benefit we receive, the light we enjoy, the life we breathe; are given to, and beſtowed upon us, by Jupiter, the beſt, the greateſt.

He declared that he would follow my advice, and Pompey's, in every thing; and that he would endeavour to reconcile Pompey and Craſſus.

After having enjoyed uninterrupted felicity, he quitted this life more opportunely for himſelf than his fellow-citizens.

This part then is left for you, this action remains to be accompliſhed; here you muſt exert yourſelf to eſtabliſh the commonwealth: and may you in particular enjoy it with the higheſt tranquillity and eaſe.

This in the firſt place is to be blamed, that they uſe a moſt captious ſpecies of argument, and what is uſually utterly diſapproved of in philoſophy.

Bonum utor dum adſum cum abſum ne requiro.

Si is doleo quod is jam fruor ego non licet noſter ſum is malum qui modice fero.

Nemo parum diu vivo qui perfectus virtus perfectus fungor munus.

Is ego utor authoritas pro ſalus bonus contra amentia perditus.

Neque plus quam tres aut quatuor reliquus ſum qui ſimilis in calamitas ſum cur miſericordia ſimilis non fruor?

In magnus res quinam modus ego gero adverſus Cæſar uſus tuus conſilium ſum.

Natura affero ut is faveo qui idem periculum qui ego perfungor ingredior.

Qui igitur potius opis utor quam tuus Philoſophia qui et vita tranquillitas largitus ego ſum et terror mors tollo?

Immanis et ferus bellua nanciſcor venor ut et veſcor is et exerceor in venor ad ſimilitudo bellicus diſciplina.

Qui cauſa quis dico efficio mundus is ſcilicet animans qui ratio utor hic ſum homo.

Commodum qui utor luxque qui fruor ſpiritus que qui duco a Jupiter bonus magnus ego do atque impertio video.

Is affirmo ille omnis in res meus et Pompeius concilium uſurus daturuſque opera ut cum Pompeius Craſſus conjungo.

Perpetuus felicitas utor ille cedo e vita ſuus magis quam ſuus civis tempus.

Hic igitur tu reliquus pars ſum hic reſto actus in hic elaborandus ſum ut reſ-publica conſtituo iſque tu imprimis cum ſummus tranquillitas et otium perfruor.

Primum quidem hic reprehendendus quod captioſus genus interrogatio utor qui genus minime in philoſophia probo ſoleo.

They agree that there is something probable, and as it were verisimilar; and that they will use that as a rule in action, reasoning, and discoursing.

So generous indeed are you to your friends, that those persons who partake of your favours, sometimes seem to me more happy than you who confer so many on them.

When we call corn Ceres, and wine Bacchus, we use a familiar kind of speech; but do you think any one so mad as to believe that that is a God which we feed upon.

For any one to commit his thoughts to writing, who can neither digest nor explain them, nor engage the reader by any pleasure, is the part of a man unreasonably abusing his leisure, and his learning.

In our greatest prosperity we should principally take our friends' advice, we should then pay them greater deference than before; at that time also, we should take care not to open our ears to flatterers, nor permit ourselves to be flattered, by which we may be easily deceived, for we then think ourselves such as deserve praise; from whence arise innumerable faults, when men puffed up with self-conceit are shamefully laughed at, and are perpetually blundering.

Though you should be approved of by the eye of the multitude, yet I would not have you depend upon their opinion, nor judge that most excellent which they think is; but you must use your own reason, and if you can truly acquire your own approbation, then you will not only have gained the mastery of yourself, but also of all other persons, and all other things.

Little children at first lie in such a manner as if they were without life, but when they have acquired a little strength, they employ their active principle and senses, and endeavour to raise themselves up; and they use their hands, and know by whom they are nursed; and in the next place they are pleased with those of the same age, and like to associate with them, and join in their play, and delight to hear stories.

Volo probabilis aliquis ſum et quaſi verifimilis iſque ſui utor regula et in agendus vita et in quærendus ac diſſe-rendus.

Tribuo tu quidem tuus ita multus ut ego beatus ille ſum videor interdum qui tuus liberalitas fruor quam tu ipſe qui ille tam multus concedo.

Cum fruges Ceres vinum Liber dico genus ego quidem ſermo utor uſitatus ſed ecquis tam amens ſum puto qui ille qui venor Deus credo ſum.

Mando quiſquam literæ cogitatio ſuus qui is nec diſpono nec illuſtro poſſum nec delectatio aliquis allicio lector homo ſum intemperanter abutens et otium et literæ.

In ſecundus res maxime ſum utendus conſilium amicus hicque magnus etiam quam ante tribuendus authoritas idem tempus cavendus ſum ne aſſentatio patefacio auris nec adulo ego ſino in qui fallo facilis ſum talis enim ego tunc ſum puto ut jus laudo ex qui naſcor innumerabilis peccatum cum homo inflatus opinio turpiter irrideo et in magnus verſor error.

Tu ſi in oculus ſum multitudo tamen is judicium ſto nolo nec qui ille puto is tu puto pulcher tu-us tu judicium ſum utendus tu ſi recte probo placeo tum non modo tu tu vinco ſed omnis et omnis.

Parvus primus ortus ſic jacco tanquam omnino ſine animus ſum cum autem paulum firmitas accedo et animus utor et ſenſus connitorque ut ſui errigo et manus utor et is agnoſco a qui educo deinde æqualis delecto libenterque ſui cum hic congregio doque ſui ad ludo fabellaque auditio ducor.

*Mereor cum.*

Whenſoever it ſhall be affirmed, that, any one deſerves ill of himſelf, or is unfriendly, and an enemy to himſelf, or in ſhort that he would be out of the world, it may be underſtood, that there is ſome particular reaſon ſuppoſed, of ſuch a nature, that from thence it may be known that every one really loves himſelf.

It was a well-known ſaying of Cato's, That ſome perſons, bitter enemies, deſerved much better of them than thoſe friends who ſeem pleaſing.

Why ſhould you interfere, quite againſt the inclination of thoſe whom the law will have to be chiefly conſulted? Why ſhould you evidently endeavour to ruin thoſe, of whom you have not deſerved the beſt in the province?

*Quibuſlibet Verbis.*

What is this wonderful perverſity in mankind, to live upon acorns when bread is found out?

Innumerable arts have been found out under the inſtruction of nature, whom reaſon imitating, has cunningly acquired things neceſſary to life.

When theſe letters were read, I was of the ſame opinion as every one elſe; that you ſhould come with all your forces to Corfinium.

You know the reſt of them, who are ſuch fools, that when the government is ruined, they ſeem to hope that their fiſh-ponds will be ſafe.

I ſent for him by letter from Capua, with the army which was with him; and when this letter was read, he immediately flew to the city with incredible alacrity.

What is ſo correſpondent to nature as for old men to die, which happens even to young ones while nature is averſe and reſiſts?

The Parthians have paſſed the Euphrates, under the command of Pacorus, ſon of Orodis, king of Parthia, well furniſhed with ſupplies of all ſorts.

How pleaſing ought that journey to be, which when we have finiſhed, there will be no future care, no future uneaſineſs?

As a calm at ſea is perceived, when not the leaſt breath of air moves the waters; ſo a calm and placid

Quoties cunque dico male de ſui quis mereor ſuique ſum inimicius atque hoſtis vitam denique fugio intelligo aliquis ſubſum ejuſmodi cauſa ut ex is ipſe poſſum intelligo ſui quiſque ſum carus.

Scitum eſt ille Cato multo bene de quidam acerbus inimicus mereor quam is amicus qui dulcis videor.

Cur tu interpono invitus is qui maxime lex conſultus ſum volo cur de qui in provincia non bene mereor is nunc plane conor everto.

Qui ſum in homo tantus perverſitas ut invenio fruges glans veſcor?

Ars innumerabilis reperio doceo natura qui imitor ratio res ad vita neceſſarius ſolertia conſequor.

Hic ego literæ lego in idem opinio ſum qui reliquus omnis tu cum omnis copia ad Corſinium ſum venturus.

Cæter noſco qui ita ſum ſtultus ut amiſſus reſ-publica piſcina ſuus ſum ſalvus ſpero videor.

Ego literæ is Capua accerſio cum ille exercitus qui tum ſui cum habeo qui hic literæ lectus ad urbs confeſtim incredibilis alacritas advolo.

Quis ſum tam ſecundum natura quam ſenis emorior qui idem contingo adoleſcens adverſans et repugnans natura?

Parthus Euphrates tranſeo dux Pacorus Orodes Parthus rex filius cunctus refertus copia.

Quam iter ille jucundus ſum debeo qui confectus nullus reliquus cura nullus ſolicitudo futurus ſum.

Ut mare tranquillitas intelligo nullus ne parvus quidem aura fluctus commovens ſic animus quietus er

ſtate of the mind is diſcerned, when there is no diſquietude by which it can be moved.

The Carthaginians were cheats and lyars, not by nature, but by the ſituation of their country; becauſe, in conſequence of their ports, during their various and different intercourſe with merchants and ſtrangers, they were called, by a love of gain, to a love of fraud.

Nor is this true which is advanced by ſome perſons, that if we could be ſupplied with every thing which is neceſſary for food and raiment, as it were by a divining nod, as the ſaying is, then every one of the beſt capacity, laying aſide all buſineſs, would employ himſelf in knowledge and contemplation: but it is not ſo, for he would avoid ſolitude, and ſearch out for a companion in his ſtudies, and would deſire to teach, to learn, to hear, to ſpeak.

When the mind, after every virtue is known and underſtood, ceaſes to indulge and ſubmit to the body, and has got over all fear of pain and death, and engages in the worſhip of the Gods, and the practice of pure religion, what can be ſaid, or thought happier than that?

When Democritus had loſt his eyes, he could not indeed diſtinguiſh black and white, but he could diſtinguiſh good and evil, juſt and unjuſt, honourable and lawful, uſeful and uſeleſs, great and little, and could live happy without a variety of colours, but not without the knowledge of things.

Let us go out of life joyful, and thankfully ſubmit, and think ourſelves diſcharged from priſon, and relieved from our bonds, that we may return to our everlaſting and proper habitation; and let us be of ſuch a diſpoſition, as to conſider that day which is dreadful to others as happy to us; let us regard nothing as evil which is appointed by the immortal Gods, or nature, the parent of all; for we are not framed or created without deſign, nor by chance, but there was truly ſome certain power, which had in view the happineſs of mankind, nor framed and ſupporting a being, which, when it had compleated all its labours, ſhould ſink into the miſery of eternal death: rather let us believe that there is a haven, and a refuge prepared for us, to which I wiſh we may proceed with a flowing ſail; but if we are delayed by oppoſite winds, we muſt neceſſarily arrive there a little later.

placatus flatus cerno cum perturbatio nullus sum qui moveo possum.

Carthagenienſis fraudulentus et mendax non genus sed natura locus quod propter portus suus multus et varius mercator et advena sermo ad studium fallo studium quæstus voco.

Nec verus sum qui dico a quidam si omnis ego qui advictus cultus qui pertineo quasi virgula divinus ut aio suppeditor tum optimus quisque ingenium negotium omnis omissus totus sui in cognitio et scientia colloco non sum ita nam et solitudo fugio volo et socius studium quæro tum doceo tum disco volo tum audio tum dico.

Cum animus cognitus perceptus que virtus a corpus obsequium indulgentiaque discedo omnisque mors dolorque timor effugio cultusque Deus et purus religio suscipio quis is dico aut cogito possum beate.

Democritus lumen amissus albus scilicet et ater discerno non possum at vero bonus malus æquus iniquus honestus turpis utilis inutilis magnus parvus possum et sine varietas color licet vivo felix sine notio res non licet.

Exeo e vita lætus et ago gratia pareo emitto que ego e custodia et levo vinculum arbitror ut in æternus et plane in noster domus remigro isque sum animus ut horribilis ille dies alius ego faustus puto nihil in malum duco qui sum vel a Dii immortalis vel a natura parens omnis constituo non enim temere nec fortuito satus et creatus sum sed profecto sum quidam vis qui genus consulo humanus nec is gigno aut aleo qui cum exantlo omnis labor tum incido in mors malum sempiternus portus potius paro ego et perfugium puto qui utinam velum passus perveho licet sin reflans ventus rejicio tamen idem paulo tarde refero necesse sum.

But if punishment, not nature, ought to deter men from *being guilty of* injustice, what anxiety could harass the wicked, when the fear of punishment was removed? and yet there never was any one of them so daring, but would either deny that he had committed the fact, or would invent some excuse on account of what he had unjustly suffered, and would seek for a defence of his conduct in some law of nature.

In the first place we should determine, who and what we should like to be, and in what kind of life, which choice is of all things most difficult; for in our early youth, when we are most in want of advice then every one fixes upon that way of spending his time which pleases him most, and thus he is engaged in some particular kind of business, and course of life, before he can judge what is best.

*Passivis aditur.*

The traveller is not always killed by the thief, but sometimes the thief by the traveller.

I am not ignorant in what danger I shall live amongst so great a crowd of wicked men, when I see that I must wage perpetual war against every bad person.

As your opinion is of any one's morals; so you may form a judgement of what he has, or what he has not done.

Friendship was given by nature, the handmaid to virtue, not a companion to vice; that as virtue when alone, could not attain those things which are most excellent, she might attain them when joined to, and associated with that other.

Fix this in your mind, that that greatness of soul which is chiefly conspicuous in despising and slighting pain, is of all things most pleasing, and the more so, when unknown to the vulgar, nor seeking for outward assistance, it is satisfied in itself alone; and indeed in my opinion, all things are more commendable which are done without ostentation and popular motive; not that this is to be avoided, for all good offices desire to be placed in a conspicuous situation; but there is no nobler theatre for virtue than our own conscience.

Quod si homo ab injuria pæna non natura arceo debeo quinam sollicitudo vexo impius sublatus supplicium metus qui tamen nemo tam audax unquam sum quin aut abnuo a fui committor facinus aut justus suus dolor caussa aliquis fingo defensioque facinus a natura jus aliquis quæro.

In primis constituendus sum qui ego et qualis sum volo et inqui genus vita qui deliberatio sum omnis difficillis ineuns enim adolescentia cum insum magnus imbecillitas consilium tum is suiquisque genus ætas degendus constituo qui maxime adamo itaque ante implicor aliquis certus genus cursusque vivo quam possum qui bonum sit judico.

Viator non semper a latro nonnunquam etiam latro a viator occido.

Non sum nescius quantus periculum vivo in tantus multitudo improbus cum ego unus cum omnis improbus æternus video bellum esse susceptus.

Ut opinio sum de quique mos ita quis ab is factus et non factus sum existimo possum.

Virtus amicitia adjutrix a natura do non vitium comes ut quoniam solitarius non possum virtus ad is qui summus sum pervenio conjunctus et associatus cum alter pervenio.

Hic tu prepono, amplitudo iste animus qui maxime emineo contemnendus et despiciendus dolor unus sum omnis res pulcher eoque pulcher si vaco populus neque plausum capto sui tantum ipse delecto quinetiam ego quidem laudabilis videor omnis qui sine venditatio et sine populus testis fio non quod fugiendus sum omnis enim benefactum in lux sui colloco volo sed tamen nullus theatrum virtus conscientia magnus sum.

*Quorum Participia.*

Every thing is dreadful in a civil war which our anceſtors never, we have often felt, but nothing is more ſo than victory itſelf, which, although it happens to the better party, renders them fierce and ungovernable; ſo that if they are not ſuch by nature, yet are they compelled to it by neceſſity, for the conqueror muſt do many things though he does not approve them, at the pleaſure of thoſe who enabled him to conquer.

Some one will ſay, How are theſe things known to you?

You have certainly heard it ſaid, that the Epicurean philoſophers meaſure all things which men can ſeek for, by pleaſure.

I think, Romans, that I ought to ſuffer any thing, rather than not behave ſo in my conſulſhip, that in all my actions and intentions, your behaviour and opinion of me ſhould be applauded.

*Cæteri Caſus.*

If Cluentius himſelf was aſked his opinion of that determination, he would not give it different from what thoſe did, by whoſe opinion you ſay that Cluentius was condemned.

The duties of juſtice, which relate to the benefit of mankind, are to be preferred to the purſuit of knowledge.

The beſt inheritance which a father delivers to his children, and more valuable than any other, is the glory of virtue and great actions, to diſgrace which, is to be adjudged wicked and impious.

The progreſs of man's life is regular, and the courſe of nature uniform and ſimple, and what is fit for it, is given to every part of life, for as weakneſs is peculiar to childhood, impetuoſity to youth, and ſedateneſs to manhood, ſo the maturity of old age has ſomething natural in it which ought to be perceived in its proper time.

*Quibuſdam tum.*

It is miſerable not to be able to deny what is moſt ſhameful to confeſs.

Omnis sum miser in bellum civilis qui majores noster ne semel quidem noster ætas sæpe jam sentio sed miser nihil quam ipse victoria qui etiam si ad bonus venio tamen is ipse ferox impotensque reddout etiam si natura talisnon sum necessitas sum cogo multus enim victor is arbitrium per qui vinco etiam invitus faciendus sum.

Dico aliquis unde tu hic notus sum.

Audio profecto dico philosophus Epicureus omnis res qui sum homo expeto voluptas meteor.

Ego autem Quirites omnis potius perpetiendus duco quam non ita gerendus consulatus ut in omnis meus factum atque concilium vester de ego factum consiliumque laudo.

Si ipse Cluentius sententia de judicium rogor alius non dico atque is dico qui sententia Cluentius condemnor dico.

Studium Scientia præponendus sum officium justitia qui pertineo ad homo utilitas.

Optimus hæreditas a pater trado liberi omnisque patrimonium præstans gloria virtus qui dedecus sum nefas et impius judicandus sum.

Cursus sum certus ætas et via unus natura isque simplex suusque quique pars ætas tempestivitas sum datus ut enim infirmitas puer sum ferocitas juvenis gravitas jam constans ætas sic senectus maturitas naturalis quidam habeo qui suus tempus percipio debeo.

Miser sum is nego non possum qui sum turpis confiteor.

In the firſt place it is inconvenient to be cheated; in the ſecond place, it is fooliſh; in the third, ſhameful.

The origin of the ſoul can be found in nothing earthly; for in the ſoul there is nothing mixed or concrete, and which may ſeem to be produced or faſhioned out of the earth.

I am ſenſible that I often ſeem to advance what is new, while I am only repeating what has been formerly ſaid, but known only to few.

Indeed I commend it, though we ought not to be too confident in any thing; for we are often influenced by ſome pointed concluſion; we heſitate, and alter our opinion, even in clear caſes.

I did not begin to philoſophize on a ſudden, nor have I employed little care and attention on that ſtudy; from the early part of my life, and when I leaſt ſeemed, I was moſt philoſophizing; and this my orations ſhew, which are filled with the maxims of philoſophy.

No art, no hand, no workman can, by imitation, come up to the ſkill of nature.

The mind always deſires to be employed about ſomething, nor can it, upon any account, ſubmit to perpetual inactivity, and it is eaſy to perceive this in children's earlieſt time of life, though I fear I ſhall be thought to dwell too long upon this kind *of proof*; and yet all the ancient philoſophers, and particularly our own countrymen, attended to the cradle becauſe they thought they could in childhood beſt diſcern the intention of nature.

*Poſſuntur interdum.*

Alas! my dear, my love, to whom every one uſed to look for aſſiſtance, that you, my Terentia, ſhould be thus haraſſed, thus humbled in tears and diſtreſs, and that that ſhould be done by my fault.

While caution ſeemed of any ſervice, I was ſorry it was neglected; but now, when every thing is ruined, when prudence can be of no ſervice, it ſeems the only reaſonable way, to bear with patience whatever may happen, particularly as death is the end of every thing; and I conſulted the dignity of the ſtate in every thing that was in my power, and when that was loſt, I endeavoured to preſerve its ſafety.

Primum quidem decipio incommodus ſum iterum ſtultus tertium turpis.

Animus nullus in terra origo invenio poſſum nihil ſum enim in animus mixtus atque concretus aut qui ex terra natus atque fictus ſum videor.

Ego ego ſæpe novus videor dico intelligo cum pervetus dico ſed inauditus plerique.

Laudo is quidem etſi nihil nimis oportet confido moveo enim ſæpe aliquis acute concludo labor mutoque ſententia clarus etiam res.

Ego nec ſubito cæpi philoſophor nec mediocris a primus tempus ætas in is ſtudium opera curaque conſumo et cum minime videor tum maxime philoſophor qui et oratio declaro refertus philoſophus ſententia.

Natura ſollertia nullus ars, nullus manus nemo opifex conſequor poſſu imitor.

Appeto animus aliquis ago ſemper neque ullus conditio quies ſempiternus poſſum patior facilis ſum hic cerno in primus puer ætatulum, quanquam enim vereor ne nimium in hic genus videor tamen omnis vetus philoſophus maxime noſter ad incunabilum accedo quod in puentia facilime ſui arbitror natura voluntas poſſum cognoſco.

Hem meus lux meus deſiderium unde omnis opis peto ſoleo tu nunc meus Terentia ſic vexo ſic jaceo in lacruma et ſordes iſque fio meus culpa.

Cum aliquis videor caveor poſſum tum is negligo doleo nunc vero everſus omnis res cum conſilium proficiſcor nihil poſſum unus ratio videor quiſquis evenio fero moderate præſertim cum omnis res mors ſum extremus et ego ſum conſcius ego quoad licet dignitas reſ-publica conſulo et hic amiſſus ſalus retineo volo.

In one particular mankind are sufficiently agreed, that whatsoever can be imparted without any loss, that should be given even to one we do not know, of which are these common benefits, not to hinder any one from a running stream; to permit any person who desires it, to light his fire at your's; to give faithful counsel to him who asks your advice; which things are useful to those who receive them, and not inconvenient to the giver.

*Gerundia sive.*

We see that children cannot continue quiet, but as soon as they get a little forward, they are delighted with laborious sports, so that they cannot be deterred from them even by blows: and this desire of doing something increases together with their age.

*Gerundia in di.*

How excellent, how divine, is the power of eloquence, which, in the first place, enables us to learn those things which we are ignorant of, and to teach others what we ourselves know; it is by this also, we exhort, we persuade, by this we comfort the afflicted, by this we relieve those who are in terror from their fears, by this we restrain the eager, by this we check the debauched, and the passionate, by this we are connected together by the tie of laws and society, and are reclaimed from a barbarous and savage life.

I indeed never considered, that magnificent houses, or money, or power, or those pleasures to which mankind are mostly attached, were to be reckoned in the number of things really good, because I saw that those persons who most abounded in these things still most eager after what they had already a satiety of; for their thirst of desiring them is never quenched nor satisfied, nor are they only tormented by their anxiety to increase what they have, but by their fear of losing it.

Banishment is dreadful to those whose place of dwelling is confined *within a certain boundary*, not to those who look upon the whole world as one city.

I was considering with myself what I should say in reply, not so much for the sake of confuting you, as of enquiring into those things which I did not perfectly understand.

Unus ex res satis præcipio ut quisquis sine detrimentum possum commodo is tribuo vel ignotus ex qui sum ille communis non prohibeo aqua profluens patior ab ignis ignis capio si quis volo consilium fidelis deliberans do qui sum is utilis qui accipio dans non molestus.

Video ut conquiesco ne infans quidem possum cum vero paullum procedo lusio vel laboriosus de lecto ut ne verber quidem deterro possum isque cupiditas ago aliquis adolesco una cum ætas.

Eloquor vis quam sum præclarus quamque divinus qui primum efficio ut is qui ignoro disco et is qui scio aluis doceo possum deinde hic cohortor hic persuadeo hic consolor afflictus hic deduco perterritus a timor hic gestiens conprimo hic cupiditas iracundiaque restinquo hic ego jus lex urbs satietas divincio hic a vitā immanis et ferus segrego.

Nunquam mehercule ego neque pecunia neque tectum magnifius neque impenium neque is qui maxime astringor voluptas in bonus res sum numerandus duco quippe cum video homo res hic circumfluensis tamen desidero maxime qui abundo neque enim unquam expleo nec satio cupiditas citis neque is solum qui habeo libido augeo crucior sed etiam amitto metus.

Exsulium terribilis ille qui circumscribor habito lorius non is qui omnis orbis terra unus urbs sum duco.

Quis contra dico ego cum ipse meditor neque tam refello tuus causa quam is qui minus intelligo requiro.

The viciſſitude of night and day preſerves animals, ſupplying one ſeaſon for acting, another for reſting.

It is a bad and wicked cuſtom to diſpute againſt the Gods, whether it is done ſeriouſly, or through affectation.

It is not my cuſtom, Romans, at the beginning of a ſpeech, to aſſign a reaſon on what account I may defend any one.

You have brought none of theſe things againſt Sextus Roſcius, even for the ſake of objection.

The ſtatues that you procured for me, are landed at Caieta. I have not ſeen them, for I have not had it in my power to leave Rome; I have ſent a perſon to pay the freight.

As any one excels in ſpeaking, ſo he moſt dreads the difficulty of ſpeaking, the different ſucceſs of his oration, and the expectations of men.

It is as you ſay, Antonius, that very many philoſophers may lay down no rules for ſpeaking, and yet may have at hand what they ſhould ſay upon any ſubject.

Our grief hardly on any account admits of conſolation, ſo great is the loſs of all things, and the deſpair of recovering them.

We have ſubmitted to, and ſuffered many things which ought not to be borne in a free ſtate; ſome of us through hopes of recovering our liberty, others from too great a deſire of life.

Let us deſpiſe all trifles, and place the whole eſſence of a happy life in ſtrength and greatneſs of mind; in the contempt of all things human, and the practice of every virtue.

If I had been induced either by any oſtentation or a love of diſputing, to apply myſelf to this philoſophy in particular, I think that not only my folly, but even my manners and my diſpoſition ought to be blamed.

To this deſire of perceiving the truth, is added a certain aiming after pre-eminence, as a mind well formed by nature is willing to obey no one, but him who has a juſt and lawful power, for the ſake of the common good.

When the advantage of chooſing is in our power, and when nothing prevents our being able to do what

Dies noxque viciſſitudo conſervo animans tribuens aliquis ago tempus alius quieſco.

Malus et impius conſuetudo ſum contra Deus diſputo ſive ex animus is fio ſive ſimultas.

Quirites non ſum meus conſuetudo initium dico ratio reddo qui de cauſa quiſque defendo.

Qui tu nihil in Sex. Roſcium ne objicio quidem cauſa confero.

Signum qui ego curo is ſum ad Caieta expoſitus ego is non video neque enim exeo Roma poteſtas ego ſum mitto qui pro vectura ſolvo.

Ut quiſque bene dico ita magne dico difficultas variuſque eventus oratio homoque expectatio pertimeſco.

Eſt ut dico Antonius ut plerique philoſophus nullus trado præceptum dico et habeo paratus tamen quis de quiſque res dico.

Sum omnino vix conſolabilis dolor tantus ſum omnis res amiſſio et deſperatio recupero.

Multus qui in liber civitas ferendus non ſum fero et perpeſſus ſum alius ſpes recuperandus libertas alius vivo nimis cupiditas.

Contemno omnis ineptiæ, totuſque vis bene vivo in animus robur ac magnitudo et in omnis res humanus contemptio et in omnis virtus pono.

Ego ſi aut oſtentatio aliquis adductus aut ſtudio certo ad hic potiſſimum philoſophia ego applico non modo ſtultitia meus ſed etiam mos et natura condemno puto.

Hic verum video cupiditas adjungo appetitio quidam principatus ut nemon pareo animus bene informens a natura volo niſi utilitas cauſa juſte et legitime impero.

Cum ſolutus ego ſum eligo optio cumque nihil impedio quo minus is qui magne placeo facio poſſum omnis

pleaſes us moſt, every pleaſure is to be taken, every pain is to be avoided; but upon certain occaſions, either from duties ariſing, or the neceſſity of things, it will often happen that pleaſures are to be rejected, and inconveniencies ſubmitted to.

*Poetice infinitivus modus.*

Deſirous of dying, ſeeking for aſſiſtance he calls out, Who will throw me from the topmoſt point of the rock into the ſalt waves?

*Gerundia in do.*

What he can do in ſpeaking, I have never ſufficiently obſerved; in bawling, indeed, I know he is ſpecial ſtout and expert.

*Gerundia in dum.*

Virtuous men, who poſſeſs noble and exalted minds, may always be happy, who conſider every alteration of fortune, every change of circumſtance and ſituation as trifling, and making no impreſſion when put in competition with virtue: for all the things which are regarded as pleaſing to the ſenſes, may contribute to make our happineſs compleat in every reſpect; and yet a man may be happy without them; for the acceſſion of theſe advantages is ſo little, ſo confined, that as the ſtars cannot be ſeen in the rays of the ſun, ſo theſe cannot be diſcerned in the ſplendour of virtue; and as theſe corporeal bleſſings are, as it is truly obſerved, of but little conſequence to a happy life, ſo it is too great a violence to truth to affirm, that they are none; for they who ſay this ſeem to me to forget thoſe principles of nature which themſelves have laid down. Something then may be allowed to them, but it is neceſſary to know how much; for it is the buſineſs of a philoſopher, who enquires after truth, and ſeeks not to erect a proud ſyſtem, neither to diſregard thoſe things which are according to nature; and yet to ſee that the power of virtue is ſo great, that all other things, though not of no account, yet are of ſo very little, that they ſeem to be comparatively of no account.

A ſhort ſpace of life is long enough to live well and honourable.

voluptas assumendus omnis dolor depellendus tempus autem quidam aut officium debeo aut res necessitas sæpe evenio ut et voluptas repudiendus et molestia non recusandus.

Exclamo auxilium expeto morior cupio
Heu quis falsus fluctus mando
Ego ex sublimis vertex saxum.

Quis in dico possum nunquam satis attendo in clamo quidem video bene sum robustus atque exercitatus.

Virtus compos homo magnus animus erectus que vivens semper sum beatus qui omnis motus fortuna mutatioque res et tempus levis et imbecillis sum intelligo si in virtus certamen venio ille enim qui sum a ego bonus corpus numeratus compleo is quidem beatissimus vita sed ita ut sine illis possum beatus vita existo ita enim parvus et exiguus sum iste accessio bonum ut quemadmodum stella in radium sol sic iste in virtus splendor ne cernor quidem atque hic ut vere dico parvus sum ad bene vivo monu mentum iste corpus commodum sic nimis violentum sum nullus sum dico qui enim sic desputo oblitus ego videor qui ipse ago principium natura tribuo sum igitur hic aliquis dum modo quantum tribuo intelligo sum tamen philosophus non tam gloriosus quam verus quærens nec pro nihilum puto is qui secundum natura et video tantus vis virtus ut reliquus non ille quidem nullus sed ita parvus sum ut nullus sum videors.

Brevis tempus ætas satis sum longus ad bene honesteque vivo.

If praise cannot excite you to act well, cannot fear deter you from the vilest actions?

These men saw not, that as a horse is made to run, an ox to plough, a dog to hunt, so man is made to think and act.

Every age must be a burden to those who have no resource within themselves *to procure* a comfortable and happy life; but nothing can seem evil to those, which the course of nature produces, who look for all their happiness in themselves.

*Cum significatur.*

In my opinion the study of eloquence has grown obsolete and been neglected by many at a time when it was particularly necessary to retain, and cultivate it with great application: for when the temerity of the worthless and wicked perverts, to the worst purposes, the noblest endowment, it is then we should particularly oppose them, and endeavour to protect the state. Nor did this escape our countryman Cato, or Lælius, or, indeed, their pupil, Africanus, men of the greatest merit, whose virtues gave a lustre to their authority, whose eloquence was an ornament to their abilities, and a safeguard to the government. Eloquence is not therefore in my opinion the less to be studied, because some persons make a bad use of it, both in public and private causes; but the more earnestly to be applied to, that bad persons may not avail themselves of it, to the detriment of worthy men, and the general destruction of the community; more particularly as it extends its influence to every thing both public and private; hence our lives are rendered safe, honourable, illustrious, and pleasant.

I have replied to the principal accusations; I must now reply to the rest.

There is nothing, as some persons think, that I must fear more, than that man consul.

What is better in man than a wise and good mind? we must therefore enjoy this good, if we would be happy; but the goodness of the mind is virtue; it is in this therefore that a happy life is contained.

Is there nothing in the motion and disposition of the body, which nature herself points out as necessary to be observed? As for instance, how any one walks

Si tu laus allicio ad recte facio non possum nec metus quidem a fœdus factum possum avoco.
Hic non video ut ad cursus equus ad indago canis ad aro bos sic homo ad intelligo et ago sum natus.

Qui enim nihil sum in ipse opis ad bene beateque vivo is omnis ætas gravis sum qui autem omnis bonus a sui ipse peto is nihil possum malus video quod natura necessitas affero.

Ego videor eloquentia studium a plerique is desertus obsoleſco is tempus qui multo vehementius sum retinendus et studiosius adaugendus nam quo indignius res honestus et rectus violo stultus et improbus temeritas et audacia summus cum res-publica detrimentum eo studiosius et ille resistendus sum et respublica consulendus qui noster ille non fugio Cato neque Læliusneque hic ut vere dico discipulus Africanus qui in homo sum summus virtus et summus virtus amplificatus authoritas et qui hic res ornamentum et res-publica præsidium sum eloquentia quare meus quidem animus nihilo minus eloquentia studendus sum etsi is quidem et privatim et publice abutor sed eo quidem vehementius ne malus magnus cum detrimentum bonus et communis omnis pernicies plurimum possum cum præsertim hic unus sum qui ad omnis res et privatus et publicus maxime pertineo hic tutus hic honestus hic illustris hic idem vita jucundus fio.

Respondi magnus crimen nunc etiam reliquus respondeo sum.
Ego ut quidam puto nihil timeo sum magis quam ille consul.
Quis sum in homo sagax ac bonus mens bonus is bonum fruor sum igitur si beatus sum volo bonum autem mens sum virtus ergo hic beatus vita contineo necesse sum ?

In motus et in status corpus nihil insum qui animadverto sum ipse natura indico quemadmodum quis ambulo sedeo qui ductus os qui vultus in quisque sum nihil ne

or fits, what may be the turn of any one's mouth or countenance? Is there nothing in these things which we may judge becoming, or unbecoming a liberal mind?

As to your being absent from your friends, you must bear that the easier, because at the same time you escape many and very great uneasinesses.

We must enter into the nature of things, and thoroughly examine what that requires, otherwise we cannot know ourselves; which precept, because it was superior to what seemed mortal, was attributed to a God.

Those who desire true glory must labour for the common good, must engage in enmities, must submit to troubles for the sake of the state, must dispute with many bold, wicked, and sometimes even with powerful men.

In the next place we must see, since it is sufficiently evident that every one is naturally dear to himself, what is the nature of man, for that is the thing we are enquiring after.

Though I may allow that the events of war are uncertain, yet we must struggle for liberty at the hazard of our lives; for life consists not in breathing, for a slave enjoys it not.

To enter into battle rashly, and engage the enemy hand to hand, is something cruel, and like the beasts; but when occasion and necessity require, we must then fight hand to hand, and prefer death to slavery and disgrace.

We must first see what death itself is, which seems to be a thing so very well known, for there are some who think that the separation of the soul from the body is death; there are others who imagine there is no such separation, but that the soul and body both perish together.

It is not enough to determine what is to be done, or what is not, but we ought also to continue in that which we have determined; but the greater part of mankind, because they cannot persist in what they have resolved, being conquered and enervated by the specious appearance of pleasure, deliver themselves over to the dominion of their passions, nor do they foresee the consequences, on which account, for the

fum in hic res qui dignus liber aut indignum duco.

Qui autem a tuus abſum is eo levis fero ſum quod idem tempus a multus ac magnus moleſtia abſum.

Intro ſum in res natura et penitus quis is poſtulo pervideo aliter enim egomet ipſe noſco non poſſum qui præceptum quia magnus ſum quam ut ab homo videor idcirco aſſigno Deus.

Qui verus gloria expeto ſudo ſum hic pro communis commodum adeo inimicitia ſubeo ſæpe pro reſ-publica tempeſtas cum multus audax improbus nonnunquam etiam potens dimico.

Deinceps video ſum quoniam ſatis apertus ſum ſui quiſque natura ſum carus qui ſit homo natura is ſum enim de qui quæro.

Ut concedo incertus ſum exitus bellum tamen pro libertas vita periculum decerno ſum non enim in ſpiritus vita ſum ſed is nullus ſum ſerviens.

Temere in acies verſor et manus cum hoſtis conſligo immane quidam et bellua ſimilis ſum ſed cum tempus neceſſitaſque poſtulo decertandus manus ſum et mors ſervitus turpitudoque anteponendus.

Mors igitur ipſe qui videor notus res ſum quis ſum primo ſum videndus ſum enim qui diſceſſus animus a corpus puto ſum mors ſum qui nullus cenſeo fio diſceſſus ſed una animus et corpus occido.

Non ſatis ſum judico quis facio non faciove ſum ſed ſto etiam oportet in is qui ſum judicatus plerique autem quod teneo atque ſervo is qui ſtatuo. non poſſum victus et debilitatus ſpecies voluptas trado ſui libido conſtringendus necquid proventurus ſum provideo ob iſque cauſa propter voluptas parvus et non neceſſarius qui etiam careo poſſum ſine dolor tum in morbus

fake of mean and unneceſſary pleaſures, and which they might want without uneaſineſs, they incur painful diſtempers, loſs, and diſgrace, and oftentimes undergo the puniſhment of the laws.

There is a very great difference between peace and ſlavery: peace is liberty in tranquillity: ſlavery, the laſt of all evils, muſt be repelled not only by war, but even by death.

*Prius ſupinum.*

He ſent to aſk for the handſomeſt veſſels which he had ſeen at his houſe. He ſays that he was deſirous of ſhewing them to his engravers; the king, who did not know the man, ſent them very readily, without any ſuſpicion.

What ſoldier was there that did not ſee her at Brunduſium: who did not know that ſhe came a journey of many days to congratulate you?

*Poſterius ſupinum.*

O the many things grievous to be mentioned, painful to be borne, which I have ſuffered.

You drank ſo much wine at Hippias's wedding, that you was next day obliged to vomit before the people of Rome. O ſhameful thing! not only to be ſeen, but even to be heard.

What can be ſo aſtoniſhing, as that there ſhould be one perſon out of the infinite multitude of men, who alone, or with very few, ſhould be able to uſe that which nature has beſtowed on all; or what can be ſo agreeable to be meditated on, or heard, as an oration adorned and poliſhed with the wiſeſt maxims, and a dignity of words.

It is difficult to ſay how much mildneſs and affability of ſpeech will engage the mind.

You are now in poſſeſſion, Judges, of all theſe particulars, which, in a ſcrutiny of eight years, the plaintiffs have collected as cenſurable in the behaviour of Cluentius, during his whole life. How trifling in their nature! How falſe in facts! How eaſy to be refuted!

gravis tum in damnum tum in dedecus incurro ſæpe etiam lex pœna obligo.

Inter pax et ſervitus plurimum intereſt pax ſum tranquillus libertas ſervitus poſtremus malum omnis non modo bellum ſed mors etiam *repello.**

Mitto rogo vas qui pulcher apud ille video aio ſui ſuus cæiator volo oſtendo rex qui ille non nosco ſine ullus ſuſpicio libenter do.

Quis miles ſum qui Brunduſium ille non video qui neſcio venio es tu tot dies via gratulor.

O multus dico gravis perpetior aſper qui perfero.

Tantus vinum in Hippias (*æ*, 3 *m.*) nuptiæ exhaurio ut tu neceſſe ſum in populus Romanus conſpectus vomeo poſtridie. O res non modo video fœdus ſed etiam audio.

Quis ſum aut tam admirabilis quam ex infinitus multitudo homo exiſto unus qui is qui omnis natura ſum datus vel ſolus vel cum paucus facio poſſum aut tam jucundus cognoſco atque audio quam ſapiens ſententia graviſque verbum orno oratio et perpolio.

Difficilis dico ſum quantopere concilio animus comitas que affabilitas ſermo.

Habeo Judex qui in totus vita de mos Cluentius annus octo meditatus accuſator colligo quam levis genus ipſe quam falſus res quam brevis reſpondeo.

* *Sometimes the verb* eſt *is left out, as in this example.*

*Quæ significant.*

They think that thoſe anxieties which prey upon the minds of the wicked night and day, are ſent by the immortal gods for the purpoſe of their puniſhment.

You wrote me a letter on your birth-day, full of advice and affection, and good ſenſe; Philotimus brought it me the day after he received it from you.

I repeat in the evening what I have ſaid, heard, or done every day.

What pleaſure can there poſſibly be in life, when we muſt reflect night and day, that we muſt ſoon die.

*Quæ autem.*

Gorgias compleated a hundred and ſeven years, nor ever neglected his ſtudies, or his occupations, and when ſome one aſk'd him how he could deſire to live ſo long, he replied, I have no complaint to make of old age.

During all that time I was employed night and day in attending to every kind of ſtudy.

Every kind of wretchedneſs, every kind of miſery preſſes you, who think yourſelf happy and flouriſhing; your paſſions diſtract you, you are tormented night and day; what you have is not enough, and you are in fear leſt that ſhould not continue with you: the conſciouſneſs of your evil deeds is perpetually goading you: the dread of juſtice and the law depreſſes your ſpirits: which ever way you look the injuries you have committed haunt you like furies, and will not ſuffer you to breathe.

*Quæ autem.*

Who is there worthy of the name of a man, who would chooſe to enjoy that ſort of pleaſure one whole day.

They who have been many years bound with chains, ſtep the ſlower.

By what fate of mine, conſcript fathers, ſhall I ſay it has happened, that no one has been an enemy to the

Is ipſe follicitudo qui impius animus nox atque dies exedo a Dii immortalis ſupplicium cauſa importo puto.

Natalis dies ſuus ſcribo epiſtola ad ego plenus conſilium ſummuſque tum benevolentia tum etiam prudentia is mihi Philotimus poſtridie quam a tu accipio reddo.

Quis quiſque dies dico audio ago commemoro veſper.

Qui poſſum in vita ſum jucunditas cum dies et nox (*cum Acc.*) cogitandus ſum jam jamque ſum moriendus.

Gorgias centum et ſeptem compleo annus neque unquam in ſuus ſtudium atque opus ceſſo qui cum exis quæror cur tam diu ſum volo in vita nihil habeo in quam quod accuſo ſenectus.

Ego hic tempus omnis nox et dies in omnis doctrina meditatio verſor.

Tu miſeria tu ærumna premo omnis qui tu beatus qui tu florens pu'o tuus libido tu torqueo tu dies noxque crucior qui nec ſatis ſum qui habeo et is ipſe ne non diuturnus ſum futurus timeo tu conſcientia ſtimulo maleficium tuus tu metus exanimo judicium atque lex quocumque aſpicio ut furiæ ſic tuus tu occurro injuria qui te reſpiro non ſino.

Quis ſum dignus nomen homo qui unus dies totus volo ſum in iſte genus voluptas.

Tarde ingredior is qui ferrum vincior multus annus ſum.

Quiſnam meus fatum P. C. fio dico ut nemo hic annus viginti reſ-publica hoſtis ſum qui non bellum idem

ſtate theſe twenty years, who has not at the ſame time declared war againſt me alſo?

He, who when there was a truce agreed upon with the enemy for thirty days, plundered their fields in the night, becauſe a truce of days was agreed upon, not of nights, was very blameable.

*Nomina appellativa.*

On my leaving Cilicia, when I came to Rhodes, and news was brought me of Hortenſius's death, I felt greater ſorrow than was generally ſuppoſed.

I am very intimate, indeed, with L. Egnatius, a Roman knight, I recommend his ſervant Anchialus, and the buſineſs which he has in Aſia to your favour, as earneſtly as I would recommend my own affairs.

*Omne Verbum.*

But however I comforted myſelf with this, that he would ſee you either at Dyrrachium, or ſomewhere in thoſe places.

I do not hear from you often enough, when you can both eaſier find perſons who are coming to Rome, than I can to Athens; and alſo you are more certain that I am at Rome, than I am that you are at Athens.

When I was pro-quæſtor at Alexandria, Antiochus was with me, and Heraclitus Tyrius, a friend of Antiochus's, was already at Alexandria.

When I ſent you that letter which was delivered to you at Canuſium, I had no ſuſpicion that you would croſs the ſea in defence of the ſtate.

There was no day, when I was at Antium, in which I did not know better what was doing at Rome, than thoſe who were at Rome; for your letters in particular inform me, not only of *the news* there, but alſo of public affairs in general; and not only what would be, but what was expected.

We have heard that there were many perſons at Delos who uſually bred a great deal of poultry for ſale, who when they looked at an egg, could generally tell what hen laid it.

Divine reaſon cannot but have the power of eſtabliſhing what is right and wrong; nor, becauſe there was

tempus ego quoque indico.

Ille qui cum triginta dies fum cum hoftis induciæ noctu populor ager quod dies fum pactus non nox induciæ multus pecco.

Cum e Cilicia decedo Rhoda venio et eo ego de Q. Hortenfius mors fum allatus opinio omnis magnus animus capio dolor.

L. Egnatius eques romanus vel familiariffime utor is Anchialus fervus negotium qui habeo in Afia tu commendo non minor ftudium quam fi res meus commendo.

Sed tamen hic ego ipfe confolor quod non dubito quin tu ille aut Dyrrachium aut in iſte locus uſpiam viſurus fum.

Nimium raro ego abs tu literæ affero cum et tu multo facile reperio qui Roma proficifcor quam ego qui Athenæ et certus tu fum ego fum Roma quam tu Athenæ.

Cum Alexandria Proquæftor fum fum Antiochus ego cum et fum jam antea Alexandria familiaris Antiochus Heraclitus Tyrius.

Cum ad tu literæ mitto qui tu Canufium reddo fufpicio nullus habeo tu reſ-publica cauſa mare tranſiturus.

Dies nullus fum Antium cum fum qui dies non bene ſcio Roma quis ago quam is qui fum Roma etenim literæ tuus non ſolum quis Roma ſed etiam quis in reſ-publica neque ſolum quis fio verum quis futurus fum indico.

Accipio Delos fum complures qui gallina aleo permultus quæſtus cauſa ſoleo hi cum ovum inſpicio qui is gallina pario dico ſoleo.

Nec ratio divinus non hic vis in rectus pravuſqu fanciendus habeo nec quia nuſquam fum ſcriptus ut con-

was no written law to order one man to oppose all the troops of the enemy on a bridge, and to order that bridge to be broke down behind him, shall we therefore think that Cocles did not obey the law and the direction of courage, when he did so. And although in the reign of Tarquin there was no law at Rome against rapes, did Tarquin on that account not act contrary to that eternal law when he offered violence to Lucretia, for there was then reason arising from the nature of things, urging us to what is right, and calling us from what is wrong, which did not begin to be a law when it was committed to writing, but when it first existed; now it existed together with the divine mind; wherefore true and original law, proper to command and to forbid, is the right reason of Jupiter the supreme.

*Hi Genitivi.*

Arms are of little consequence abroad, unless there is good counsel at home.

Whilst I was walking in my Xystus, and disengaged at home, M. Brutus came to me as usual, along with Atticus.

And in this particular the case of us who are at home, is worse than of those who went away together.

I suppose that you have heard that Publius Clodius, the son of Appius, has been caught at C. Cæsar's house in women's clothes.

How came it into your mind to recal to my memory that you was educated in Lentulus's house?

Let us, Brutus, as we have been left in a manner the guardians of orphan eloquence, since the death of that most celebrated orator Hortensius, keep her secured at home, in a liberal wardship, and let us reject her impudent and ignorant suitors; and preserve her chaste, like a blooming virgin, and protect her to the utmost of our power from the importunity of lovers.

*Verum si.*

Tolumnius, king of the Veientes, killed four embassadors of the Roman people at Fidenæ.

Do you think that Triarius is more useful to you than your pasture grounds at Puteoli?

tra omnis hostis copia in pons unus adsisto a tergumque pons interscindo jubeo idcirco minus Cocles ille res gero tantus fortitudo lex atque imperium puto nec si regnans L. Tarquinius nullus sum Roma scriptus lex de stuprum idcirco non contra ille lex sempiternus S. Tarquinius vim Lucretia affero sum enim ratio profectus e res natura et ad recte facio impello et a delictum avoco qui non tum denique incipio lex sum cum scribo sed tum cum orior, orior autem cum mens divinus quamobrem lex verus atque princeps aptus ad jubeo et ad veto ratio sum rectus summus Jupiter.

Parvus sum foris arma nisi sum consilium domi.

Cum inambulo Xystus et sum otiosus domus Marcus ad ego Brutus ut consuesco cum T. Pomponius venio.
Atque hic noster gravis sum causa qui domus sum quam ille qui una transeo.
P. Clodius Appius filius tu credo audio cum vestis muliebris deprehendo domus C. Cæsar.

Qui tu venio in mens redigo in memoria noster te domus P. Lentulus sum educatus.
Nos Brutus quoniam post Hortensius clarus orator mors orbus eloquentia quasi tutor relictus sum domus teneo is sæptus liberalis custodia et hic ignotus atque impudens procus repudio tueorque ut adultus virgo caste et ab amator impetus quantum possum prohibeo.

Tolumnius rex Veientis quatuor legatus populus Romanus Fidenæ interimo.
Utilis tu Triarius puto sum possum quam us sum Puteoli gramen ?

There is at Athens, as I have heard from my father, when he was jocofely and politely laughing at the Stoics in the Ceramicus, a ftatue of Chryfippus, fitting with its hands ftretched out.

If the book fhall pleafe you, you will take care that it is both at Athens, and in the other cities of Greece; for it feems capable of throwing fome light on our affairs.

When I was at Athens, I frequently heard Zeno, whom our friend Philo ufed to ftile the Coryphæus of the Epicureans.

*Sic utimur.*

When Tully returns out of the country, I will fend him to you, if you think it will be of any fervice in the affair.

What irregular paffions could be in that man, who, as the very plaintiff has objected, always lived in the country?

He fequeftered his fon Titius from mankind, and ordered him to live in the country.

*Verbis fignificantibus.*

When it was cuftomary every year to export gold to Jerufalem on the Jews' account, from Italy and all your provinces, Flaccus forbid, by an edict, its being allowable to export it from Afia.

When it was doubtful neither to me, nor my brother, that we fhould go to Brundufium, we were advifed by many, who came from Samnium and Apulia, to take care that we were not intercepted by Cæfar.

*Ad hunc modum.*

I fay that Catiline and Anthony met at a certain perfon's houfe with their agents.

*Verbis fignificantibus.*

The fame day I left Capua and ftaid at Cales, from whence I fent this letter the next day, before it was light.

I wifh you would write me word on what day you propofe to fet out from Rome, that I may inform you where I fhall be.

Athenæ ut a pater audio facete et urbane Stoicus irrideo ſtatua ſum in Ceramicus Chryſippus ſedens porrectus manus.

Si tu placeo liber curo ut et Athenæ ſum et in cæter opidum Græcia videor enim poſſum aliquis noſter lux affero.

Zeno qui Philo noſter Coryphæus appello Epicureus ſoleo cum Athenæ ſum audio frequenter.

Cum Tullius rus redeo mitto is ad tu ſi quis ad res puto pertineo.

Cupiditas porro qui poſſum ſum in is qui ut ipſe accuſator objicio rus ſemper habito?

Titius filius ab homo relego et rus habito jubeo.

Cum aurum Judeus nomen quotannis ex Italia et ex omnis veſter provinciæ Hieroſolyma exporto ſoleo Flaccus ſanxio edictum ne ex Aſia exporto licet.

Cum nec ego nec frater meus dubius ſum quin Brunduſium contendo a multus qui e Samnium Apuliaque venio admoneo ut caveo ne excipio a Cæſar.

Dico quidam domus Catilina et Antonis cum ſequeſter ſuus convenio.

Is dies Capua decedo et maneo Cales *ilium plur* inde hic literæ poſtridie ante lux do.

Quis dies Roma tu exeo puto volo ad ego ſcribo ut certus tu facio quis in locus futurus ſum.

How often has his Father turned you out of his houſe? How often has he put a guard, that you might not enter the door?

Hyrtius has ſent me word that S. Pompey had left Corduba, and was fled into hither Spain; that Cnæus was fled I know not where, nor do I care.

I received a packet of letters from Rome, without a letter from you, for which, if you are well and at Rome, I blame Philotimus, and not you.

I know the mildneſs and equity of your diſpoſition; and I perceive that you have not only brought your name from Athens, but your politeneſs and good ſenſe.

If Pompey quits Italy, which I expect he intends to do, how would you have me act? And that you may the eaſier give me advice, I will explain to you, in few words, what I think on both ſides.

We were informed, by a meſſenger from Varro, that he was come from Rome the day before in the evening; and that, had he not been tired with his journey, he would have come to us directly.

Whilſt we wiſh to place poverty upon an equality with riches, even between man and man, why ſhould we drive her away from approaching to the Gods, by introducing expence into religious rites, more particularly when nothing can be leſs pleaſing to God himſelf, than that the way to worſhip him ſhould not be acceſſible to all.

*Ad eundem.*

We have been more moderate than thoſe who never moved from home; wiſer than thoſe, who when all their power was loſt, did not return home.

*Hæc tria.*

It is of great conſequence in what body the ſoul itſelf may be placed; for there are many things in the body which dull, many which ſharpen the mind.

It is of great conſequence what perſons every child hears continually talk at home, and with whom he converſes from a boy; in what manner his father, maſter, and even his mother ſpeak.

It is of little conſequence that juſtice is adminiſtered impartially and diligently by yourſelf, unleſs the ſame

Quoties tu pater is domus ſuus ejicio quoties cuſtos pono ne limen intro ?

Hyrtius ad ego ſcribo S. Pompeius Corduba exeo et fugio in Hiſpania citerior Cnæus fugio neſcio quo neque enim curo.

Accipio Roma ſine epiſtola tuus faſciculus literæ in qui ſi modo valeo et Roma ſum Philotomus duco ſum culpa non tuus.

Noſco moderatio animus tuus et æquitas tuque non cognomen ſolum Athenæ deporto ſed humanitas et prudentia intelligo.

Si Pompeius Italia cedo qui is facturus ſuſpicor quis ego agendus puto et quo facile conſilium do poſſum quis in uterque pars ego in mens venio explicabo brevis.

Nuntio ego a M. Varro venio is Roma pridie veſper et niſi de via fatiſcor continuo ad ego venturus ſum.

Cum paupertas divitiæ etiam inter homo ſum æqualis volo cur is ſumptus ad facer adhibitus Deus aditus arceo præſertim cum ipſe Deus nihil minus gratus futurus ſum quam non omnis pateo ad ſui colendus via.

Verecundus ſum quam qui ſui domus non commoveo ſanus quam qui amiſſus opis domus non reverto.

Ipſe animus magnus refert qualis in corpus locatus ſum multus enim e corpus exiſto qui acuo mens multus qui obtundo.

Magnus intereſt qui quiſque audio quotidie domus qui cum loquor a puer quemadmodum pater pædagogus mater etiam loquor.

Parcus refert abs tu ipſe jus dico æqualiter et diligenter niſi idem ab is fio qui tu is munus aliquis pars concedo.

thing shall be done by those, to whom you intrust some part of your office.

*In Dativum feruntur.*

If any wise man had Gyges's ring he would not think himself at liberty to be wicked, any more than if he had it not, for good men look for what is honourable not what is secret.

I like not to complain of life, which many and learned men have done often, nor am I sorry that I have lived, since I have lived in such a manner, that I may think I was not born in vain.

If I require no other reward from the Roman senate and people than an honourable retirement, who would not allow it me? Let them have their honours, their commands, their provinces, their triumphs, their other trophies of excelling glory, let me be permitted to enjoy with a quiet and tranquil mind, the sight of that city I have saved.

It was neither agreeable to myself nor my brother, nor any of our friends, that we should act so that our indiscretion should be hurtful not only to ourselves, but also to the state.

It is lawful for no one to march an army against their country, if indeed we call that lawful, which is allowed by the laws, the custom, and the statutes of our ancestors; for neither is it lawful for every one to do what he can, nor because any thing is not opposed, is it therefore permitted.

Since I have been mentioning money, take care, I beg of you, to settle with Titinius in any way you can; if he does not stand to what he proposed, it is most agreeable to me, that what was imprudently bought should be returned, if it can be done with Pomponius's consent.

It is the duty of a great and wise man, when he accepts the tablet for the purpose of acting as a judge, not to suppose himself alone, nor that whatsoever he may desire is permitted to him, but that he should have regard to law, religion, equity, honour; and banish lust, hatred, envy, fear, and every bad passion, and should consider, as of the highest value, the approbation of his own mind, which we receive from the immortal Gods, and which no one can tear from us; and if this through life shall be our

Ipse Gyges annulus si habeo sapiens nihil plus sui licet puto pecco quum si non habeo honestus enim bonus vir non occultus quæror.

Non libet ego deploro vita qui multus et is doctus sæpe facio nec ego vivo pœnitet quoniam ita vivo ut non frustra ego natus existimo.

Si nullus alius ego præmium a fe atas populusque Romanus nisi honestus otium pedulo quis non concedo sui habeo honos sui imperium sui provincia sui triumphus sui alius præclarus laus ingnis ego licet is urbs qui conservo conspectus tranquillus animus et quietus fruor.

Nec ego nec frater meus nec quisquam amicus placeo committo ut temeritas noster non solum ego sed etiam res-publica noceo.

Licet nemo contra patria exercitus duco si quidem licet is dico quod lex quod mos majores institutumque concedo neque enim qui quisque possum is is licet neque si non obsto propterea etiam permitto.

Quoniam nummus mentio fio amabo te curo ut cum Titinius quisque modus possum transigo si in is qui ostendo non sto ego magne placeo is qui male emo reddo si voluntas Pomponia fio possum.

Sum homo magnus atque sapiens cum ille judico causa tabella sumo non sui puto sum solum neque sui quicunque concupisco licet sed habeo in consilium lex religio æquitas fides libido autem odium invidia metus cupiditasque omnis amoveo magnusque æstimo conscientia mens unus qui a Dii immortalis accipio qui ego divello non possum qui si bonus consilium atque factum testis in omnis vita ego sum sine ullus metus et summus cum honestas vivo.

witneſs of good actions and good intentions, we ſhall live without fear, and with the higheſt honour.

*His Imperſonalibus.*

Though all things are in ſuch diſtraction that every one thinks his own ſituation the worſt, and there is no one but had rather be any where than where he is; yet there is no doubt but that it muſt be moſt diſtreſſful at preſent for a good man to be at Rome, for although wherever any one is, he has the ſame ſenſibility, and the ſame ſorrow at the ruin of every thing both public and private, yet ſeeing increaſes our grief, as we are forced to be eye-witneſſes of what others only hear of, for which reaſon, though you muſt be greatly afflicted for the loſs of many things, yet grieve no longer, at what I hear you are chiefly diſturbed, that you are not at Rome.

I wiſh I may ſee the day when I ſhall thank you for ſuffering me to live; as yet I am very ſorry for it; but I beg of you to come to me immediately at Vibo.

My fellow-citizens will, therefore, excuſe me, or they will rather thank me, that when the ſtate was in the power of one perſon, I neither concealed myſelf nor deſerted *my duty*, or behaved as if I was angry with the man or the times, nor have I beſides either flattered or admired the fortune of others, ſo as to grieve at my own.

I thought it proper to explain the principles of philoſophy to my countrymen, conſidering it as of great conſequence, both to the honour and the glory of the ſtate, that ſubjects of ſuch weight and dignity, ſhould be treated of in the language of Rome, nor do I the leaſt repent of my purpoſe, for I can eaſily perceive how many perſons I have excited to a deſire not only of learning but compoſing.

Truly I am aſhamed of thoſe philoſophers who propoſe to avoid no crime but what is marked out by a written law; for how can we call thoſe modeſt who are deterred from debauchery through the fear of infamy.

I am not aſhamed to confeſs my ignorance of what I do not know.

Etſi is perturbatio ſum omnis res ut ſuus quiſque fortuna maxime pœnitet nemoque ſum quin ubivis quam ſi ubi ſum ſum malo tamen ego dubius non ſum quin hic tempus bonus vir Roma ſum miſerrimus ſum nam etſi quicumque in locus quiſquis ſum idem ſum is ſenſus et idem acerbitas exinteritus res et publicus et ſuus tamen oculus augeo dolor qui is qui cæter audio intueor quare etſi multus res deſiderium tu angor neceſſe ſum tamen ille dolor qui maxime tu confacio audio quod Roma non ſum animus tuus libero.

Utinam ille dies video cum tu ago gratia quod ego vivo cogo adhuc equidem valde ego pœnitet ſed tu oro ut ad ego Vibo ſtatim venio.

Do igitur ego venia meus civis vel gratia potius habeo quod cum ſum in unus poteſtas reſ-publica neque ego ego abdo neque deſero neque ita gero quaſi homo aut tempus iratus, neque ita porro aut adutor aut admiror fortuna ſum alter ut ego meus pœnitet.

Philoſophia noſter homo explico puto magnus æſtimo interſum ad decus et laus civitas res tam gravis tamque præclarus latinus etiam literæ contineo eoque ego minus inſtitutum meus pœnitet quod facile ſentio quam multus non modo diſco ſed etiam ſcribo ſtudium commoveo ?

Ego nimi um iſte philoſophus pudet qui nullum vitium vito niſi judicium ipſe notatus puto qui enim poſſum is qui a ſtuprum arceo infamia metus pudicus dico.

Nec ego pudet fateor neſcio qui neſcio.

*Verbum impersonale.*

Art cannot give them for they are the gifts of nature.

If I must err in either point, I had rather appear too timid, than not sufficiently prudent.

In nothing else but in nature is that *summum bonum* to be sought for, to which we may refer every thing else.

As this was agreeable to the rest of the company, they went into the wood, and there they sat with great expectation of hearing him.

Let us leave those as incurable, who say that every thing is equally uncertain, as that we know not whether the number of the stars is even or odd.

Probably you will say, what then, do you possess all these qualifications? I wish I did; but however I have endeavoured with the utmost pains from a boy to acquire them.

I judge their lives happy and fortunate, who, in other states, and particularly in our's, have it in their power to enjoy the glory of their past actions, and the commendation due to their wisdom.

Let the members of the community be in the first place convinced of this, that the Gods are the masters and governors of all things; and that every thing which is done, is done by their power, their authority, and their influence.

The Peripatetics have so investigated nature, that they have omitted neither heaven, sea, or earth (to speak poetically) and they have treated also of the origin of things, and the whole universe, so that they have proved many things not only by probable arguments, but also by mathematical demonstration.

Antronius often came to me, intreating me with many tears to undertake his defence, and mentioned that he was my school-fellow in my boyish days, my companion in my youth, and my colleague when quæstor; he produced many good offices that I had done him, some that he had done me, by which circumstances I judge my compassion was so moved, that I ceased to remember the snares he had laid for me, that I forgot he had sent C. Cornelius to murder me in my own house, in sight of my wife

Dono ab ars non poſſum ſum enim ille donum natura.

Si in alteruter peccandus ſum malo videor nimis timidus quam parum prudens.
Nullus alius res niſi in natura quærendus ſum ille ſummus bonum quò omnis refero.

Cum placeo idem cæter in ſilva venior et ibi magnus cum audio expectatio confidor.

Ille qui omnis ſic incertus dico ut ſtella numerus par an impar neſcio quaſi deſperatus aliquis relinquo.

Fortaſſe dico quis ergo hic in tu ſum omnis utinam quidem ſum veruntamen ut ſum poſſum magnum ſtudium ego a pueritia ſum elaboratus.

Is ego videor fortunate beateque vivo cum in cæter civitas tum maxime in noſter qui cum res geſtus gloria tum etiam ſapientia laus perfruor licet.

Sum hic principium perſuaſus civis dominus ſum omnis res ac moderator Deus iſque qui gero is gero vis ditio atque numen.

Natura ſic a Peripateticus inveſtigo ut nullus pars cœlum mare terra ut poetice loquor prætermitto quinetiam cum de res initium omniſque mundus loquor ut multus non modo probabilis argumentatio ſed etiam neceſſarius mathematicus ratio concludo.

Ad ego ſæpe venio Antronius multus cum lacryma ſupplex ut ſui defendo et ſui meus condiſcipulus in pueritia familiaris in adoleſcentia collega in quæſtura commemoro ſum multus ego in ſui nonnullus etiam ſuus in ego profero officium qui ego res judex ita flecto animus ut etiam ex memoria qui ipſe ego facio inſidio depono ut jam immiſſus ſum ab is C. Cornelius qui ego in ſedes meus in conſpectus uxor meus ac liberi meus trucido obliviſcor qui ſi de unus ego cogito qui mollitia ſum animus ac lenitas nun-

and children, which things had he planned againſt me only, ſuch is the lenity and tenderneſs of my diſpoſition, that I could never have withſtood his tears and intreaties; but when I reflected on your dangers, the city's, the temples, the boys, the mothers, the virgins, then I refuſed him; nor him only, an enemy, a parricide, but alſo thoſe his relations, the Marcelli, father and ſon.

*Participia regunt.*

That laurel which is acquired with great hazard, loſes its freſhneſs by length of time.

I allow ſomething to your anger, give ſomething to your youth, excuſe ſomething for friendſhip's ſake, but yet, unleſs you eſtabliſh ſome mode of life, you will oblige me, forgetting our friendſhip, to have a regard to my own dignity.

An attention to oratory does not uſually ariſe amongſt thoſe who are engaged in war, or are under any reſtraint, or ſubdued by kingly government; for eloquence is the friend and the companion of peace, and is, as it were, the child of a well conſtituted ſtate.

I think you never before read a letter of mine but what was written with my own hand, hence you may conclude in how much buſineſs I am engaged, for as I had no time to ſpare, and as there was a neceſſity for my walking to recover my voice I dictated this as I was walking.

The powers of man are ſo conſtituted by Nature, that they ſeem formed for the perception of every virtue; for which reaſon little children, without inſtruction, are delighted with thoſe virtues of which they have the principles in themſelves.

There are and have been many perſons deſirous of tranquillity who have withdrawn themſelves from public affairs, and taken refuge in retirement; amongſt theſe both the moſt noble and by far the principal philoſophers and men of a ſevere and grave character could not ſubmit to the manners either of the people or nobles, and have lived in the country, happily amuſed with their private affairs.

quam mehercule ille lacryma ac precis refisto sed cum ego patria cum vester periculum hic urbs puer infans matrona ac virgo venio in mens ille resisto neque solum ille hostis ac parricida sed hic etiam propinquus Marcelli pater ac filius.

Laurea ille magnus periculum partus amitto longus intervallum viriditas.

Permitto aliquis iracundia tuus do adolescentia cedo amicitia sed nisi aliquis modus vita constituo cogo oblitus ego noster amicitia habeo ratio meus dignitas.

Nec in bellum gerens nec in impeditus ac rex dominatio devinctus nascor cupiditas dico soleo pax sum comes otiumque socia et bene constitutus civitas quasi alumna quidam eloquentia.

Nunquam ante arbitror hi epistola meus lego nisi meus manus scriptus ex is colligo possum quantus occupatio distineo nam cum vacuus tempus nil habeo et recreandus vocula causa necessi cum ego ambulo hic dicto ambulans.

Sum natura sic generatus vis homo ut ad omnis virtus percipiendus factus videor ob isque causa parvus virtus simulacrum qui in sui habeo semen sine doctrina moveo.

Multus et sum et sum qui tranquillitas expetens a negotium publicus sui removeo ad otiumque perfugio in hic et nobilis philosophus longeque princeps et quidam homo severus et gravis nec populus nec princeps mos fero possum viroque in ager delectatus res suus familiaris.

*Quamvis in his ufitatior.*

Old men ſhould diminiſh their bodily exerciſes, but the employment of the mind, ſeems capable of increaſe; they ſhould endeavour alſo, as much as poſſible, to aſſiſt their friends, young men, and particularly the ſtate with their advice, and judgement: but there is nothing which old age ſhould more guard againſt, than giving itſelf up to idleneſs and ſloth.

This I affirm that no one was ever afflicted with ſo great a calamity, and that death was never more wiſhed for by any one.

Young men ſhould peruſe this orator if any other, for he is capable not only of poliſhing, but alſo of foſtering the genius.

On all accounts I ought rather to expect letters from you, than you from me; for there is nothing doing at Rome, which I can ſuppoſe you deſire to know.

It is difficult in philoſophy for a man to know a few things who knows not a great many, or indeed in every thing: for you cannot chooſe a few but from many.

Thoſe peculiarities of character which are not blameable but diſtinguiſhing, ſhould be moſt tenaciouſly preſerved by every one, that we may the eaſier acquire that gracefulneſs we all aim at.

Death, conſcript fathers, is what I ſhould now even wiſh for, as I have compleated what I undertook and conducted. Theſe two things only I have to pray for; one, that at my death I may leave the Roman people free; the immortal Gods can grant me nothing greater than this; the other, that every one may receive his recompence as he may deſerve of the ſtate.

*Participium voces.*

As ye have ever been deſirous of glory, and covetous of praiſe beyond other people, ye muſt wipe off that ſtain which ye received in the former Mithridatic war.

*Pertæſus nunc.*

I am weary of the levity, the flattery, the time-ſerving ſelfiſh diſpoſition of the Greeks.

Senex labor corpus ſum minuendus exercitatio animus etiam augendus videor dandus vero opera ut amicus et juventus et maxime reſ-publica conſilium et prudentia quam plurimum adjuvo nihil autem magis cavendus ſenectus quam ne languor deſidiaque ſui dedo.

Hic confirmo nemo unquam tantus calamitas ſum affectus nemo mors magis optandus ſum.

Legendus ſum hic orator ſi quiſquam alius juventus non enim ſolum acuo ſed etiam aleo ingenium poſſum.

Omnino ego magis literæ ſum expectandus a tu quam a ego tu nihil enim Roma gero qui tu puto ſcio curo.

Difficilis ſum in Philoſophia pauci ſum is notus qui non ſum aut plerique aut omnis nam nec pauci niſi e multus eligo poſſum.

Admodum tenendus ſum ſuus quiſque non vitioſus ſed tamen proprius quo facile decorum ille qui quæro retineo.

Ego vero P. C. jam etiam optandus mors ſum perfunctus res is qui adipiſcor quique gero duo modo hic opto unus ut morens populus Romanus liber relinquo hic ego magnus a Dii immortalis do nihil poſſum alter ut ita quiſque evenio ut de reſ-publica quiſque mereor.

Quoniam ſemper appetens gloria præter cæter gens atque avidus laus ſum delendus ſum tu ille macula Mithridaticus bellum ſuperior ſuſceptus.

Pertæſus ſum levitas aſſentio animus non officium ſed tempus ſerviens Græcus.

*Natus prognatus.*

If we desire to search out the origin of that thing which is called eloquence, we shall find that it arises from the most respectable causes, and flows from the justest reasoning.

Upon this condition are we born, that no one can always be free from evil.

P. Sextius was descended from a parent, a man, as most of you remember, wise, religious, and severe.

He sees me consul, who am descended from the equestrian rank, a way of life which most easily conducts good men to honour and dignity.

Every thing that lives, whether it is an animal, or what sprouts out of the earth, lives in consequence of the heat which is contained in it.

Many of those trees were planted by my hand.

Dionysius must necessarily have been very wretched, for he could not acquire those things which he desired, no, not at a time when he thought that he had every thing in his power; for though he was descended from a noble family, and born in an honourable place, though he enjoyed the intimacy of many of his equals, and the familiar intercourse of his relations, yet he could trust no one, but those slaves, whom he had chosen out of the families of the wealthy inhabitants, and committed the care of his person to fierce barbarians. Thus through the iniquitous lust of power, he in a manner shut himself up in prison.

*En, et ecce.*

Whilst I was writing this very night at Calenum, see, messengers, see letters that bring word that Cæsar is at Corfinium, with a resolute army, and eager to fight.

*En et ecce exprobantis.*

See what the inhabitants of Tyndaris freely declare.

*Loci ut ubi.*

The Roman people have those to whom they can delegate the government of the state, and in whatever part of the world they are, there is the whole protection of the state, or rather the state itself.

Si volo hic res qui voco eloquentia considero principium reperio is ex honestus causa natus atque bonus ratio profectus.

Is lex nascor ut nemo in perpetuus sum possum expers malum.

Parens P. Sextius nascor homo ut plerique memini et sapiens et sanctus et severus.

Equestris ortus locus ego consul video qui vita via facile vir bonus ad honor dignitasque perduco.

Omnis qui vivo sive animal sive terra editus is vivo propter inclusus in is calor.

Multus iste arbor meus manus sum satus.

Dionysius necesse sum miser sum is enim ipse qui concupisco netum quidem, cum omnis sui possum censeo consequor, qui cum sum bonus parens atque honestus, locus natus abundoque et æqualis familiaritas et consuetudo propinquus credo is nemo sed is qui ex familia locuples servus deligo, et serus barbarus corpus custodia committo ita propter injusus dominatus cupiditas in carcer quodam modo ipse sui includo.

Ecce nuntius scribens ego hic ipse noctu in Calenum ecce literæ Cæsar ad Corfinium cum firmus exercitus et pugno cupiens.

En qui Tyndaritanus libenter prædico.

Habeo populus Romanus ad qui gubernaculum res-publica defero qui ubicunque terra sum ibi omnis res-publica præsidium vel potius ipse res publica.

The Stoics think that wife men are friends to the wife, though they know them not; for there is nothing more amiable than virtue, and whatfoever nation the man may be of who profeffes that, he will be loved by us.

I received the billet fealed by you which Anteros brought; I could learn nothing from that of my private affairs, which gives me the greateft uneafinefs, becaufe he who had the management of them is neither there, nor do I know in what part of the world he is.

I had not propofed to write any thing particular to you, becaufe I could not even guefs what you was about, or in what part of the world you was.

*Temporis ut.*

I perceive there has been time enough for you to learn what you are fpeaking of.

I fent Saufeius a letter: I fent one alfo to you, becaufe though I had not time enough to write fully to you, yet I did not chufe that a perfon fo intimate with you, fhould go to you without a letter from me.

Though there is reward enough in the conficioufnefs of the faireft action, yet I think that immortality is to be defpifed by no mortal.

*Quantitatis ut.*

I have employment enough in healing the wounds which have been given to the province.

*Quædam Dativum.*

Here Vedius came to meet us with two waggons, a chariot and a pair, a horfe-litter, and many attendants.

The whole people went out to meet him with tears and fighs, when he came to the city.

Your fervant met me as I was fetting out for Antium, and willingly leaving Marcellus's gladiators.

When proceeding from thence to Rome he came to Aquinum, a great number of people came out to meet him, as it is a populous place, but he was carried through the town in a covered litter as if he was dead.

Stoicus cenſeo ſapiens ſapiens etiam ignotus ſum amicus nihil ſum enim virtus amabilis qui qui adipiſcor ubicunque gens a ego diligo.

Accipio a tu ſignatus libellus qui Anteros affero ex qui ſcio nihil poſſum de noſter domeſticus res de qui acerbe afflictor quod qui is diſpenſo neque adſum iſtic neque ubi terra ſum ſcio.

Ego nihil ſum propoſitus ad tu ſcribo quia quis ago ubi terra ſum ne ſuſpicor quidem.

Satis video tu ad is cognoſcendus qui dico ſum tempus.

Do Saufeius literæ et do ad tu unus quod cum non ſum tempus ego ad ſcribo ſatis tamen, homo tu tam familiaris ſine meus literæ ad tu venio nolo.

Etſi ſatis in ipſe conſcientia pulcher factum ſum tamen mortalis immortalitas non arbitror contemnendus.

Satis habeo negotium in ſanandus vulnus qui ſum impoſitus provincia.

Hic Vedius venio ego obviam cum duo eſſeda et rheda equus junctus et lectica et familia magnus.

Hic ad urbs veniens totus obviam civitas procedo cum lachrima et gemitus.

Euns ego Antium et gladiator M. Marcellus cupide relinquens venio obviam tuus puer.

Cum inde Roma proficiſcens ad Aquinum accedo obviam is procedo ut ſum frequens municipium, magnus multitudo at iſte opertus lectica fero per opidum ut mortuus.

*Adverbia comparativi.*

I had determined, as I wrote to you before, to ſend Cicero to meet Cæſar, but I have altered my mind, becauſe I hear nothing of his coming.

I entreat you to direct and regulate every thing by your own good ſenſe, and not to let the perſuaſions of others draw you away; there is no one who can adviſe you more wiſely than yourſelf.

*Dum et donec.*

Philoſophy is ſo far from being commended in the manner it deſerves by all, that it is even cenſured by many.

They ſay we ſhould prefer our country to our friendſhip, as if they had already proved that his death was ſerviceable to his country.

*Dum pro dummodo.*

You mentioned nothing to me in that letter about your own affairs, which indeed are not of leſs concern to me than my own; I am greatly afraid leſt you ſhould be froze up in winter quarters.

I will undergo every pain, every torment, not only firmly, but even chearfully, provided that dignity and ſafety may be procured to the Roman people by my endeavours.

*Ubi pro quo.*

When you returned conqueror from Theſſalia to Brunduſium with the army, then you did not kill me.

A Lacedæmonian woman, when ſhe had ſent her ſon to battle, and heard that he was killed, ſaid, I bore him for that purpoſe, that he might be one who would not heſitate to die for his country.

Imagine to yourſelves, conſcript fathers, this miſerable and deplorable ſpectacle indeed, when that wretched man ſaw the ſwords of the ruffians, before he heard what was the matter.

Many when they were in the power of the enemy or of tyrants, many in confinement, many in baniſhment have alleviated their grief by learned ſtudies.

Conſtituo ut ad tu antea ſcribo obviam Cicero Cæſar mitto ſed muto conſilium quia de ille adventus nihil audio.

Tu hortor ut omnis guberno et moderor prudentia tuus ne tu aufero alius conſilium nemo ſum qui ſapienter te perſuadeo poſſum tu ipſe.

Philoſophia quidem tantum abſum ut perinde ac de homo ſum vita meritus laudo ut a multus etiam vitupero.

Aio patria amicitia præponendus ſum perinde ac ſi jam vinco obitus is ſum utilis.

Tu in iſte epiſtola nihil ego ſcribo de res tuus qui mehercule ego non parvus cura ſum quam meus valde metuo ne frigeo in hibernus.

Omnis dolor cruciatuſque perfero non ſolum fortiter ſed etiam libenter dummodo meus labor populus Romanus dignitas ſaluſque pario.

Victor e Theſſalia Brunduſium cum legio reverto ibi ego non occido.

Lacæna cum filius in prælium mitto et interfectus audio idcirco inquam gigno ut ſum qui pro patria mors non dubito occumbo.

Pono ante oculus P. C. miſer quidem ille et flebilis ſpecies cum ille miſer prius latro gladius video quam qui res ſum audio.

Multus cum in poteſtas ſum hoſtis aut tyrannus multus in cuſtodia multus in exilium dolor ſuus doctrina ſtudium levo.

Immortal Gods! what torments did he undergo when all his limbs appeared on fire, nor was he miserable, because that was not absolute evil, he only seemed in great pain; but he would have been miserable, had his life been wicked and flagitious in the midst of pleasure.

*Quin jubendi.*

But attend, judges, for this is an enquiry concerning Clodius's death.

*Ne prohibendi.*

Great consideration should be used in erasing or plundering cities, that nothing be done rashly or cruelly.

*Conjunctiones Copulativæ.*

Every advantage which the earth produces is under the dominion of man, we enjoy the fields, we enjoy the mountains, our's are the rivers, our's the lakes, we sow corn, we plant trees, we give fertility to the ground by leading water over it, we bank in, we direct, we turn the course of rivers; in short, we endeavour to make as it were a second nature, in the nature of things; moreover, does not the reason of man penetrate into heaven itself; for we alone of all living creatures can tell the rising, the setting, and the revolution of the stars; the day, the month, the year, has been regulated by mankind, he knows the eclipses of the sun and the moon; art has foretold to all future times what, when, and how great they will be, upon which subjects the mind dwelling, acquires a knowledge of the gods, from whence arises piety with which justice is connected, and every other virtue in which a happy life consists.

Your letter was very acceptable to me, from whence I learnt what I supposed even without any letter, that you was extremely desirous of seeing me; but tho' I take this very kindly, yet I cannot allow you are my superior herein; for may every thing prosper with me which I wish for, as I earnestly desire to be with you; for when there was a greater number of worthy Citizens, agreeable men and my friends, yet there was

Qui Dii immortalis ille cum omnis artus ardeo videor cruciatus perfero nec tamen miſer ſum quia ſummus is malum non ſum tantummodo laborioſus videor at miſer ſi in vitioſus et flagitioſus vita affluo voluptas.

Quin attendo Judex nempe hic ſum quæſtio de interitus Clodius.

De evertendus diripiendus que urbs valde ille conſidero ne quis temere ne quis crudeliter fio.

Terrenus commodum omnis ſum in homo dominatus. Ego campus ego mons fruor noſter ſum amnis noſter lacus ego fruges fero ego arbor ego aqua indentio terra fecunditus do ego flumen arreo dirigo averto noſter denique manus in res natura quaſi alter natura efficio conor aliis vero homo ratio non in cœlum uſque penetro ſolus enim ex animans ego aſtrum ortus obitus curſuſque cognoſco, ab homo genus finior dies menſis annus defectio ſol et luna cognitus prædictusque in omnis poſterus tempus quis quantus quando futurus ſum qui contuens animus accipio ab hic cognitio deus ex qui orior pietas qui conjunctus juſtitia ſum reliquusque virtus ex qui vita beata exiſto.

Gratus ego tuus liberæ ſum ex qui intelligo qui etiam ſine literæ arbitror video ego te ſummus cupiditus afficior qui ego ita libenter accipio ut tamen tu non concedo nam tu cum ſum ita ego, omnis qui opto contingo ut vehementer volo etenim cum ſum major et vir et civis bonus et jucundus homo et amans ego copia tamen ſum nemo qui cum ſum libenter quam tucum et pauci quicum æque libenter hic vero tempus cum alius intereo alius abſum

no one with whom I spent my time more pleasantly than with you, and few with whom I spent it equally so; but at present when some are dead, others are absent, and others are changed in their dispositions; in truth, I had rather be one day with you, than all the hours I am with them, with whom I am now obliged to live; for I would not have you suppose that solitude itself, which yet I cannot enjoy, would not be more pleasing to me than their conversation who now frequent my house, one or two at the most excepted. I therefore take refuge in, what I suppose you do, my studies, to which I add the consciousness of my own integrity, for I am one as you may easily conclude, who never did any thing for my own interest, more than for the interest of my fellow-citizens, and had not that man envied me whom you never loved, for you loved me, both he and every good man might have been happy. I never desired that those who proceeded to violence should prevail over those who wished to obey the established government, and when I perceived that those arms which I always dreaded, had gained the superiority over that association of good men which I had brought about, I rather chose to accept peace upon any safe terms, than to continue a war with the more powerful party: but I shall soon have an opportunity of talking over these things when we meet, for nothing detains me at Rome, but the expectation of hearing from Africa, for the business seems to me now to be drawn into a narrow compass; I think indeed that I am somewhat concerned in it, tho' in what manner I cannot well tell; but, however, be the news from thence what it will, it cannot be very different from the expectations of my friends; for things are in such a situation, that, although there is a great difference in the principles upon which they fight, yet I think there will be very little difference in their victories; but to speak truth, my spirits which were probably too much depress, whilst things were in a doubtful situation, are much better now I have lost all hopes, to which your last letter has not a little contributed; from whence I learn with what courage you support the attacks of fortune, and I was highly pleased that your studies and good disposition

alius mutatus voluntas sum unus medius fidius tucum dies libenter pono quam hic omnis tempus cum plerique is qui cum vivo necessario nolo enim existimo ego non solitudo jucundus sum qui tamen ipse utor non licet quam terno is qui frequento domus meus exceptus unus aut ad summum alter itaque utor idem perfugium qui tibi utendus censeo literulæ noster præterea etiam conscientia consilium meus ego enim is sum quemadmodum tu facilime possum existimo qui nihil unquam meus potius quam meus civis caussa facio qui nisi invideo is qui tu nunquam amo ego enim amo et ipse beatus sum et omnis bonus ego sum qui nullus vis plus valeo volo quam honestus otium idemque cum ille ipse arma qui semper timeo plus possum sentio quam ille consensus bonus qui ego idem efficio qui vis tutus conditio pax accipio malo quam vis cum valentior pugno sed et hic et multus alius coram brevis tempus licet. Neque ego tamen ullus res alius Roma teneo nisi expectatio res Africanus videor enim ego res in propinquus addactus discrimen puto autem meus non nihil interfum quanquam is ipse quis interfum non sane intelligo veruntamen quisquis illi nuncio non longe absum a consilium amicus, sum enim res ipse jam in is locus adductus ut quanquam multum interfum inter is causa qui dimico tamen inter victoria non multus interfuturus puto sed plane animus qui dubius res forsitan sum infirmior desperatus confirmo multum qui etiam superior tuus literæ confirmo qui intelligo quam fortiter injuria fero juvoque ego tu cum summus humanitas tum etiam tuus literæ prosum verus enim scribo tenior ego animus videor sicut omnis fere qui vita ingenuus in beatus et liber civitas vivo sed ut illus secundus moderate fero, sic tui non solum adversus sed etiam funditus everfus fortuna fortiter fero debeo ut hic saltem in maximus malum bonum consequor ut mors qui etiam beatus contemno debeo nunc sic affectus non modo contemno debeo sed etiam opto tu si ego diligo fruor iste otium tu que persuadeo præter culpa et peccatum qui semper careo et careo homo accido nihil possum qui sum horribilis aut pertimis cendus. Ego si videor recte fio possum ad tu venio brevis si qui accido ut mutandus consilium sum tu certior facio statim tu ita suc cupidus Ego vi-

has been of such service to you; for to tell the truth, I once thought you wanted firmness, as most of us do, who have lived in a liberal manner, in a happy and free state: but as we bore our prosperity with moderation, so ought we to support this not only adversity but ruin, with fortitude and resolution, that in our greatest misfortunes we may attain this good, to know that death, which in our happiest situation we ought to despise, in this we ought not only to despise, but even to wish for. If you love me indulge your present retirement, and assure yourself that except the guilt of wicked actions which you ever have, and will be free from, nothing can happen to any one, which is truely dreadful and to be feared. If you think I can with propriety, I will be with you shortly, if any thing should make me alter my intention, I will let you know directly. Be only so far desirous of seeing me, as not to remove whilst your health is so indifferent, without you first enquire of me, whether I wish you to do so. I beg you will continue your present regard for me, and take great care of your health, and peace of mind.

Indeed I never wished before the judges to excite grief or pity, or envy or hatred by speaking.

If there is any thing graceful, truly there is nothing more so than a similiarity of conduct, and unity of behaviour in your life in general, as well as in every particular action, which you cannot preserve, if you imitate other persons characters and neglect your own.

What is so cruel as to pervert eloquence, which was given by nature for the safety and preservation of mankind, to be the plague and destruction of the good.

It is not so celebrated an acquisition to understand Latin, as it is shameful to be ignorant of it.

I so commend his genius as not to fear it, and so approve of it, that I think I should be rather delighted than deceived by it.

Many have been found who were ready to spend not only their money, but also their lives, for their country.

I have now mourned for my country both more grievously and longer than any mother for her only son.

deo ſum ut iſtine tu ne moveo tam infirmus valetudo niſi ex ego priuſquæro per literæ quis tu volo facio Ego volo ut facio diligo valetudoque tuus et tranquillitas animus ſervio.

Non mehercule unquam apud Judex aut dolor aut miſericordia aut invidia aut odium excito dico volo.

Si quiſquam ſum decorus nihil ſum profecto majis quam æquabilitus univerſus vita tum ſingularis actio qui conſervo non poſſum ſi alius natura imitor omitto tuus.

Quis ſum tam inhumanus quam eloquentia a natura ad ſalus homo et ad conſervatio datus ad bonus peſtis pernicies que converto.

Non tam præclarus ſum ſcio Latine quam turpis neſcio.

Hic ego ingenium ita laudo ut non pertimeſco ita probo ut ego ab is delecto potius quam deſcipio puto poſſum.

Invenio multus ſum qui non modo pecunia ſed vita etiam profundo pro patria paro.

Patria elugeo jam et graviter et diuterne quam ullus mater unicus filius.

There is no piety towards the Gods, but a worthy opinion of their power and intelligence, while you believe that you muſt aſk nothing of them that is unjuſt and diſhonourable.

When we look upon the ſky and contemplate the heavenly bodies, what can be ſo evident, ſo clear, as that there is ſome Deity of moſt ſuperior intelligence and mind, by whom they are regulated?

They thought that man was in a manner a certain part of the ſtate, and of mankind in general; and that he was connected with men in a certain human ſociety.

Whether then ſhall the Greek or any foreign nations, or your prætors, your generals, your commanders, determine this?

My dear Atticus, take this from me as a general maxim on a ſubject in which I have been ſufficiently converſant, that there never was poet or orator who thought any one better than himſelf.

If there is any one timid in great and dangerous affairs, and always rather ſeeing an unfavourable, than expecting a favourable end to things, I am he: and if this is a fault, I confeſs I am not free from it.

Nature indeed has allotted death to all men; but virtue is uſually ſufficient to ward off the ſeverity and the diſgrace of the ſtroke; and this is the peculiar birth-right of Rome and her deſcendants. Guard this therefore, I intreat you, my countrymen, as an inheritance which your anceſtors have left you; although all other things are frail, uncertain, and changeable, virtue alone remains moſt deeply rooted, which no violence can ever ſhake or remove from its foundation.

We are affected I know not how, with thoſe places wherein are the traces of thoſe whom we love and admire; and indeed my favourite place, Athens itſelf, does not ſo much pleaſe me by its magnificent buildings, and thoſe exquiſite remains of art, as by its recalling to my mind the greateſt men, where they were accuſtomed to dwell, to ſit and diſcourſe, and I reflect even on their ſepulchres with the utmoſt attention.

Nullus ſum erga Deus pietas niſi honeſtus de numen is ac mens opinio cum expeto nihil ab is qui ſum injuſtus ac inhoneſtus arbitror.

Quis poſſum ſum tam apertus tamque perſpicuus cum cœlum ſuſpicio cœleſtiſque contemplor quam ſum aliquis numen præſtans mens qui hic rego.

Homo ſum cenſeo quaſi pars quidem civitas et univerſus genus humanus iſque ſum conjunctus homo humanus quidem ſocietas.

Utrum hic Græcus ſtatuo aut ullus exterus natio an veſter prætor veſter dux veſter imperator.

Accipio a ego meus Atticus Καλολικον θεωρημα is res in qui ſatis exercito nemo unquam neque poeta neque orator ſum qui quiſquam bonus quam ſui arbitror.

Si quiſquam ſum timidus in magnus periculoſuſque res ſemperque magis adverſus res exitus metuens quam ſperans ſecundus is ego ſum et ſi hic vitium ſum is ego non careo confiteor.

Mors quidem omnis natura propono crudelitas mors et dedecus virtus propulſo ſoleo qui proprius ſum Romanus genus et ſemen hic retineo quæſo Quirites qui tu tanquam hereditas majores veſter relinquo quanquam alius omnis incertus ſum caducus mobilis virtus ſum unus altus defixus radix qui nunquam ullus vis labefactor poſſum.

Moveo neſcio quis pactum locus ipſe in qui is qui diligo aut admiror adſum veſtigium ego quidem ipſe ille noſter Athenæ non tam opus magnificus exquiſituſque antiquus ars delecto quam recordatio ſummus vir ubi quiſque habito ubi ſedeo ubi diſputo ſum ſolitus ſtudioſeque is etiam ſepulchrum contemplor.

On moſt ſubjects particularly on natural Philoſophy, I could much readier ſay, what is not, than what is.

*Excepto ſi*

If you have ſo determined, that you had rather be for ever abſent, than ſee thoſe things which you diſlike; yet you ought to conſider this, that, wherever you are, you will be in his power whom you would avoid; and ſuppoſing he would readily permit you to live quietly and without moleſtation, whilſt you are deprived of your country and your fortune, yet you ought to think with yourſelf, whether you had rather live at Rome and in your own family, however things may go, or at Mitylenæ or Rhodes.

I was born to be always engaged in ſomething worthy of a man, but now I not only have not the liberty of acting, but even of thinking, and I who could formerly give aſſiſtance to the meaneſt perſons, cannot now promiſe any thing favourable even to Nigidius, my particular friend, of all men the moſt learned, the moſt virtuous, and one who was once generally regarded with the greateſt eſteem.

*Etſi, tametſi, in principio.*

Though I was upon my journey, yet I reſolved to ſteal a little time, that you might not think me inattentive to your commands.

*Etſi, tametſi, in medio.*

Though glory may have nothing deſirable in itſelf, yet it follows virtue as a ſhadow.

It is a great conſolation when you can reflect although things have turned out wrong, that you thought rightly and juſtly.

What are your ſentiments? What are your thoughts, that you do not favour the Bruti? You do favour the Antonii; do you hate thoſe whom all perſons hold moſt dear? Do you love with the utmoſt conſtancy thoſe, whom all perſons hate moſt bitterly?

*Ni niſi.*

Unleſs you had ſaid ſomething, you could have heard nothing from me.

Omnis in res et maxime in Physica *orum* quis non sum citius quam quis sum dico.

Si ita constituo ut absum perpetuo malo quam is qu nolo video tamen is cogito debeo ubicumque sum tu fore in is ipse qui fugio potestas qui si facile patior tu carens patria et fortuna tuus quiete et libere vivo cogitandus tu tamen sum Roma ne et domus tuus cujusmodi res sum an Mitylenæ aut Rhodus malo vivo.

Natus ad ago semper aliquis dignus vir nunc non modo ago ratio nullus habeo sed ne cogito quidem et qui antea obscurus homo opitulor possum nunc Nigidius unus omnis doctus et sanctus et maximus quondam gratia et ego certe amicissimus ne benigne quidem polliceor possum.

Etsi sum in cursus tamen surripiendus aliquis puto spatium ne ego immemor mandatum tuus puto.

Etsi nihil in sui habeo gloria cur expeto tamen virtus tanquam umbra sequor.

Magnus consolatio sum cum recordo etiam si secus accido tu tamen recte vereque sentio.

Qui sum iste tuus sensus qui cogitatio Bruti ut non probo Antonii probo qui omnis carus habeo tu odi qui acerbe omnis odi tu constanter diligo.

Nisi tu aliquis itco nihil sane ex ego quidem audio possum.

In thoſe books we have rightly ſaid that there is nothing good but what is honourable; nothing evil, but what is baſe.

You miſtake, if you ſuppoſe that the ſenate approves of what I ſay, but that the people are of a different opinion.

*Quædam Prepoſitiones.*

Each of the gueſts at an entertainment repeated poems in honour of ſome famous men.

All men by a certain ſilent perception can diſtinguiſh what is right and wrong in an art, without any art.

Attend, I pray you, to that buſineſs, and write me word, both what can be done, and what you think.

For theſe reaſons I ſuſpect that Scapius has wrote ſomething very injurious to Brutus concerning me.

It is neceſſary that nature herſelf ſhould judge what is conformable to nature, what is contrary to it.

It is the greateſt madneſs to place confidence in their honour, by whoſe perfidy you have been often deceived.

Apply yourſelf to thoſe then, I beg you, from whoſe writings and philoſophy all hiſtory, every liberal ſcience, and every elegance of language may be collected.

Why ſhould I ſpeak of his virtue? why of his greatneſs of mind, his dignity, his firmneſs, which qualities all learned and wiſe men declare to be the principal, and ſome the only good?

So great luſtre is there in true glory, ſo great dignity in greatneſs of mind and reſolution, that theſe things ſeem the gifts of virtue, others the favours of fortune.

In proſperity, when every thing flows as we could wiſh, we moſt particularly avoid pride, haughtineſs, and arrogance; for it is the mark of a weak mind to be immoderately affected either with proſperity or adverſity.

Philoſophy diſpels darkneſs from the mind, as from the eyes, that we may ſee every thing above, below, firſt, laſt, and middle, and indeed the power which

Recte in ille liber dico nihil sum bonus nisi qui honestus nihil malus nisi qui turpis sum.

Erro si senatus probo is qui dico a ego puto populus autem sum in alius voluntas.

Carmen in epulæ cantitor a singulus conviva de clarus vir laus.

Omnis tacitus quidam sensus sine ullus ars qui sum in ars rectus ac pravus dijudico.

Amabo tu incumbo in is res et ad ego scribo quis et possum et tu sentio.

Hic de causa credo Scapius iniquius de ego aliquis ad Brutus scribo.

Necesse sum quis aut secundum natura aut contra sum a natura ipse judico.

Summus amentia sum in is fides spes habeo qui perfidia toties decipio.

Ad is converto tu quæso ex is enim scriptum et institutum omnis historia omnis doctrina liberalis omnis sermo elegans sumo possum.

Quis de virtus is dico quis de magnitudo animus gravitas constantia qui omnis doctus atque sapiens summus quidam etiam solus bonum sum dico.

Tantus sum splendor in laus verus tantus in magnitudo animus et concilium dignitas ut hic a virtus donatus cætera fortuna commodatus sum videor.

In res prosperus et ad voluntas noster fluens superbia fastidium arrogantiaque magnopere fugio nam ut adversus res sic secundus immoderate fero sum levitas.

Philosophia ab animus tanquam ab occulus caligo dispello ut omnis superi inferus primus ultimus medius video prorsus hic divinus ego videor vis qui tot res efficio et tantus.

can accomplish so many and such great things, seems to me entirely divine.

I wish those verses were preserved, which, as Cato informs us in his Origines, were sung many ages before his time, by each guest at their entertainments, in praise of famous men.

All knowledge is obstructed by many difficulties, and there is that obscurity in things themselves, and weakness in our judgments, that the most learned and most ancient persons have not, without reason, despaired of being able to find out what they desired.

Luxury is the growth of the city; from luxury avarice necessarily arises; from avarice impudence bursts forth; and from impudence every wickedness and bad action is produced: but the country life is the mistress of frugality, diligence, industry.

Not only the real approach of danger is very ruinous to the taxes, but even the apprehension of it; for when the enemies' forces are not far off, though there should be no inroad, yet the cattle are lost, agriculture is forsaken, commerce is at an end, so that no taxes can be raised either from the customs or the tenths, or the enrollments; on which account the revenue of the whole year is often lost by one report of danger or an apprehension of war.

Nature has not only adorned man with quickness of apprehension, but also allowed him senses as guards and messengers, and has revealed to him the obscure but necessary knowledge of many things, as certain first elements of science; she has also given him a convenient shape of body, and adapted to the human understanding; for whilst she has fixed down other animals to feed, she has set man alone upright, and lifted him up to view the heavens as his original habitation, and has also so formed the cast of the face, that in that she paints the most hidden disposition; for our eyes, too expressive, speak how our souls are affected.

What is truer than this, that no one ought to be so foolishly arrogant, as to suppose that he is possessed of reason and intelligence, and that there is none in heaven or the world; or that those things which he can scarcely with the utmost power of his reason comprehend, are regulated without reason?

Utinam exſto ille carmen qui multus ſæculum ante ſuus ætas in epulæ ſum decantatus a ſingulus conviva de clarus vir laus in Origio ſcriptus relinquo Cato.

Omnis cognitio multis ſum obſtructus difficultas iſque ſum in ipſe res obſcuritas et in judicium noſter infirmitas ut non ſine cauſa et doctus et antiquus invenio ſui poſſum qui cupio diffiſus ſum.

In urbs luxuries creo ex luxuria exiſto avaritia neceſſe ſum ex avaritia erumpo audacia inde omnis ſcelus ac maleficium gigno vita autem ruſticus parſimonia diligentia juſtitia magiſtra ſum.

In vectigal non ſolum adventus malum ſed etiam metus ipſe affero calamitas nam cum hoſtis copia non longe abſum etiam ſi irruptio nullus fio tamen pecus relinquo agricultura deſero mercator navigatio conquieſco ita neque ex portus neque ex decumæ ex ſcriptura vectigal conſervo poſſum quare ſæpe totus annus fructus unus rumor periculum atque unus bellum terror amitto.

Homo natura non ſolum celeritas mens orno ſed itiam ſenſus tanquam ſatelles attribuo ac nuntius et res plurimus obſcurus et neceſſarius intelligentia enudo quaſi fundamentum quidam ſcientia figuraque corpus habilis et aptus ingenium humanus do nam cum ad cœlum quaſi domicilium priſtinus conſpectus excito tum ſpecies ita formo os ut in is penitus recondo mos effingo nam et oculus nimis argutus quemadmodum animus afficio loquor.

Quis ſum verus quam nemo ſum oportet tam ſtulte arrogans ut in ſe ratio et mens puto inſum in cœlum munduſque non puto atque ut is qui vix ſummus ingenium ratio comprehendo nullus ratio moveo puto.

You adviſe me, Balbus, to remember that I am both Cotta and Pontifex, with a view, I ſuppoſe, that I ſhould defend the opinions which we have received from our anceſtors concerning the immortal Gods; I will, indeed, defend them, and I always have, nor ſhall any diſcourſe, either of a learned or an unlearned man, move me from that opinion which I have received from our anceſtors, concerning the worſhip of the immortal Gods.

Induced by theſe and ſuch like arguments, Socrates ſought for no patron at his trial for his life; nor was he ſuppliant to his judges, but ſhowed a manly contempt derived from greatneſs of mind, and not from pride, and on the laſt day of his life ſpoke much upon the ſame ſubject; and a few days before, when he might have eaſily been let out of priſon, he would not; and when he almoſt held the deadly cup in his hand, he ſpoke in ſuch a manner that he ſeemed not to be ſhoved down to death, but to aſcend up to heaven; for thus he thought, and thus he taught, that there were two different ways, and a twofold courſe by which the ſoul might quit the body; for that thoſe who had debaſed themſelves by groveling vices, and given themſelves up to their luſts, would go a devious road far diſtant from the manſion of the Gods; while thoſe who had kept themſelves free from vice and chaſte, and in mortal bodies had imitated the life of the Gods, would find an eaſy paſſage back to thoſe from whom they proceeded.

With what pleaſure muſt the mind of a wiſe man neceſſarily be filled, when it is continually employed in theſe ſpeculations; and has fully examined into the motions and revolutions of the whole univerſe, and ſees the innumerable fixt ſtars, which are placed in the heavens, fixt in ſuch places as are adapted to their motions: and the ſeven others alſo holding their proper courſe, greatly as they differ from each other in height and depth, whoſe wandering motions yet fulfil their allotted and regular track? The appearance of theſe certainly adviſed, and urged the Ancients to extend their enquiries farther; hence aroſe their inveſtigation of the beginning, and as it were the firſt principles of matter how all things aroſe, were generated and framed together, what was the

Tu Balbus cohortor ego ut memini ego et Cotta ſum et pontifex qui eo credo valeo ut opinio qui a majores accipio de Dii immortalis defendo ego vero is defendo ſemperque defendo nec ego ex is opinio qui a majores accipio de cultus Deus immortalis ullus unquam oratio aut doctus aut indoctus moveo.

Hic et talis adduco Socrates nec patronus quæro ad judicium caput nec judex ſupplex ſum adhibeoque liberalis contumacia a magnitudo animus duco non a ſuperbia et ſupremus vita dies de hic ipſe multus differo et pauci ante dies cum facile poſſum educo e cuſtodia nolo et cum pœne in manus jam mortifer ille teneo poculum locutus ita ſum ut non ad mors trudo verum in cœlum videor aſcendo ita enim cenſeo itaque differo duo ſum via duplexque curſus animus e corpus excedo nam qui ſui humanus vitium contamino et ſui totus libido dedo is devius quidam iter ſum ſecluſus a concilium Deus qui autem ſui integer caſtuſque ſervo cumque in corpus humanus vita imitatus Deus hic ad ille a qui ſum profectus reditus facilis pateo.

Qui gaudium afficio neceſſe ſum ſapiens animus cum hic habitans pernoctanſque cura et cum totus mundus motus converſioque perſpicio fidusque video innumerabilis cœlum inhærens cum is ipſe motus congruo certus infixus ſedes ſeptem alius ſuus quique teneo curſus multum inter ſui aut altitudo aut humilitas diſtans qui vagus motus ratus tamen et certus ſuus curſus ſpatium definio hic niminum aſpectus impello ille vetus et admoneo ut plus quæro inde ſum indagatio natus initium et tanquam ſemen unde ſum omnis ortus generatus concretus quique quique genus vel inanimus vel animatus vel mutus vel loquens origo quis vita quis intentus quiſque ex alius in alius viciſſitudo atque mutatio unde terra et qui libratus pondus hic tractans animus et nox et dies cogitans exiſto ille a

origin of every kind of being inanimate, or animate, mute, or vocal, what its life, what its diſſolution, and what the ſucceſſive changes of one thing into another, whence the earth, and by what balance it is ſupported: to thoſe who are employed in theſe ſpeculations night and day, is the precept of the Delphic God addreſt, meaning thereby that the mind ſhould know itſelf, and believe itſelf connected with the divine mind, hence it is filled with a joy that never ſatiates, for the very knowledge of the nature and the power of god inſpires it with a deſire of partaking of that eternity, nor does he think himſelf confined to the ſhort duration of this life, when he ſees in what manner the cauſes of things are fitted to each other, being neceſſarily connected together, and yet governed by the ſupreme intelligence whilſt they roll on from eternity to eternity.

*Prep. Ablativum.*

Wherefore if you could rightly plead againſt him, yet you could not do it holily, becauſe he ſtood to you in the relation of a parent.

I only beg of you, that ſince you have always loved me, you would continue in the ſame affection, for I am the ſame man; my enemies have only robbed me of my property, not of myſelf.

He who looks for moderation in vice, acts as if he thought that a man who precipitates himſelf from Leucas, could ſtop himſelf when he pleaſed; for as that cannot be, ſo an uneaſy and paſſionate mind cannot retain itſelf, or by any means ſtop where it pleaſes.

In my opinion Democritus, who was eminently a great man, and from whoſe ſtreams Epicurus watered his little garden, ſeems to fail greatly in *(treating of)* the nature of the gods.

*Præpoſitio in compoſitione.*

As ſoon as Metellus ſet his foot out of the door, he in a manner excelled all his fellow-citizens in virtue, dignity, and glory.

Deus Delphi præceptus cognitio ut ipſe ſui mens cognoſco conjunctuſque cum divinus mens ſui ſentio ex qui inſatiabilis gaudium compleo ipſe enim cogitatio de vis et natura Deus ſtudium incendio ille æternitas imitandus neque ſui in brevitas vita collocatus puto cum res cauſa alius ex alius aptus et neceſſitas nexus video qui ab æternus tempus fluens in æternus ratio tamen menſque moderor.

Quamobrem ſi jus is poſſum accuſo tamen cum is tu parens numerus ſum is pie facio non poſſum.

Tantum tu oro ut quoniam ego ipſe ſemper amo idem amor ſum ego enim idem ſum inimicus meus meus ego non ego ipſe adimo.

Qui modus vitium quæro ſimiliter facio ut ſi poſſum puto is qui ſui a Leucas præcipito ſuſtineo ſui cum volo ut enim is non poſſum ſic animus perturbatus et incitatus nec cohibeo ſui poſſum nec qui locus volo inſiſto omnino.

Ego quidem Democritus vir magnus imprimus qui ſons Epicurus hortulus ſuus irrigo nuto videor in natura Deus.

Metellus ſimul ac pes limen effero omnis prope civis virtus gloria dignitas ſupero.

*Verba compoſita cum* A.

Think not, my deareſt children, that when I leave you, I ſhall entirely ceaſe to be, for even when I was with you, you never ſaw my intellectual ſoul, but ſuppoſed that it was in this body from thoſe actions which I performed; conclude then that it ſtill remains, although you cannot ſee it; for my part no one ſhall perſuade me, that the ſoul lives whilſt it is in a mortal body, but that it periſhes when it is departed from it, or that it begins to be ſenſeleſs when it has eſcaped from a ſenſeleſs body; but rather that, when it is freed from this mortal connection, it then begins to be pure, perfect, and wiſe. Moreover when our mortal nature is deſtroyed by death, it is evident into what elements each part of it is diſſolved, for they all of them return back to thoſe principles from whence they were derived: but the ſoul alone is neither to be ſeen when it is preſent, nor when it is departed. You know that nothing is ſo like death as ſleep, and yet the ſoul of man in ſleep, principally proves its divinity, for then being under no reſtraint, it can look into futurity: hence we may conclude what it will be when totally diſengaged from the confinement of the body. If theſe things then are ſo, ſo regard me as an immortal, but if the ſoul periſhes with the body, do you yet reverence the Gods who pervade and govern this beautiful frame of the Univerſe, and cheriſh my memory with unabating piety.

Aſſure yourſelf, Africanus, that there is a particular place allotted in heaven for thoſe who have preſerved, protected, or improved their country; where they ſhall enjoy a happy life to all eternity, for there is nothing done in this world ſo acceptable to that ſupreme God who governs the whole univerſe, as the agreement and aſſembly of man under thoſe rules of ſociety which are called States, the Rulers and Protectors of which, as they proceeded from ſo they will return there again. Here I aſked whether my father Paulus himſelf, and others whom we ſuppoſed no more, were ſtill alive. Yes certainly they are, replied he, and have eſcaped from the confinement of the body, as from a priſon; yours which

Nolo arbitror O ego cariſſimus filius, ego cum a tuſi diſcedo nuſquam aut nullus ſum nec enim dum ſum tu cum animus meus video ſed is ſum in hic corpus ex is res qui gero intelligo idem igitur ſum credo etiam ſi nullus video. Ego quidem nunquam perſuadeor poſſum animus dum in corpus ſum mortalis vivo cum exeo ex is emorior nec vero tum animus ſum inſipiens cum ex inſipiens corpus evado ſed cum omnis admiſtio corpus liberatus purus et integer ſum cœpi tum ſum ſapiens atque etiam cum homo natura mors diſſolvo cæter res perſpicuus ſum quo quiſque diſcedo abeo enim illuc omnis unde orior animus autem ſolus nec cum adſum nec ſum diſcedo appareo jam vero video nihil mors tam ſum ſimilis quam ſomnus at qui dormiens animus maxime declaro divinitas ſuus multus enim cum remiſſus et liber ſum futurus proſpicio ex quo intelligor qualis futurus ſum cum ſui plane corpus vinculum relaxo quare ſi hic ita ſum ſic me colo ut deus ſin interiturus una ſum animus cum corpus tu tamen deus verens qui hic omnis pulchritudo tueor et rego memoria ego pie inviolate que ſervabo.

Sic habeo Africanus omnis qui patria conſervo adjuvo augeo certus ſum in cœlum ac definitus locus ubi beatus ævum ſempiternus fruor, nihil ſum enim ille princeps Deus qui omnis hic mundus rego qui quidem in terra fio acceptior quam concilium cœtuſque homo jus ſocietatus qui Civitas appello hic rector et conſervator hinc pro profectus huc revertor, hic ego quæro vivo ne ipſe et pater Paulus, et alius qui ego extinctus arbitror immovero inquit is vivo quie corpus vinculum tanquam e carcer evolo veſter vero qui dico vita mors ſum quin tu aſpicio ad tu veniens Paulus pater qui ut video equidem vis lachryma profundo ille autem ego amplexus atque oſculans fleo prohibeo atque ego ut primum fletus repreſſus

is called life, is indeed death: But you see your father Paulus is coming to you; as soon as I saw him I was overwhelmed with tears, but he tenderly embracing, and kissing me, forbade me to weep; and I as soon as I had repress my tears began to be able to speak, I pray you, says I, my most venerable and best parent, since life is what I hear Africanus say that it is, why do I continue upon this earth, and not hasten to you? That must not be, replied he, for unless that Almighty Power whose temple is the whole Universe which you behold, frees you from your mortal prison, you can have no passage to those regions, for such are the conditions upon which men, who inhabit that globe which we call the earth, are born; for these reasons, Publius, all religious persons should let their souls continue in their bodies, nor depart from this life without his command who gave them to us, lest we should seem to fly from those duties which God has allotted to mankind.

He was connected with me and Piso, as well in friendship as in his studies and exercises.

You fly to those natural philosophers who are particularly laughed at in the academy, and at whom even you cannot keep yourself from laughing.

Indeed he will never keep his sacrilegious and impious hands from me.

The eleventh day after I had left you I scrawled out this bit of a note, as I set out from town before day-light.

Separate yourself at length, I beg of you, from those persons with whom the necessity of the times, not your own judgement, have connected you.

We are taught by the authority of the laws to restrain all our passions, to protect our own property, to keep our minds, our eyes, our hands from other men's.

The memorial of your nobility is to be sought for, not in the present conversation of mankind, but in the antiquity of records.

One man thinks pleasure his happiness; another money; and yet that may be detached from intemperance, this from avarice.

Can any one say there is no difference between him who is in pleasure and him who is in pain? Or is not he, who does think so, most evidently mad?

loquor possum cœpi quæso inquam pater sanctissimus atque optimus quando hic sum vita ut Africanus audio dico quis moror in terra quin huc ad tu venio propero non sum ita inquit ille nisi enim Deus is qui hic templum sum omnis qui conspicio iste tu corpus custodia libero huc tu aditus pateo non possum homo enim sum hic lex generatus qui tueor ille globus qui terra dicor quare et tu Publius et pius omnis retinendus sum animus in custodia corpus, nec injussus is a qui ille sum ego datus ex homo vita migrandus sum ne munus humanus assignatus a Deus defugio videor.

Sum enim ego cum et cum M. Piso cum amicitia tum studium exercitatioque conjunctus.
Confugio ad physicus is qui maxime in academia irrideo a qui ne tu quidem jam tu abstineo.

Nunquam profecto a ego sacrilegus manus atque impius abstineo.
Undecimus dies postquam a tu discedo hic litterulæ ex aro egredior e villa ante lux.

Sejungo tu quæso aliquando ab is cum qui tu non tuus judicium sed tempus vinculum conjungo.

Doceo authoritas lex coerceo cupiditas noster tueor ab alienus mens oculus manus abstineo.

Non ex fermo homo recens sed ex annalis vetustas erudendus sum memoria nobilitas tuus.

Puto aliquis voluptas sum bonum alius autem pecuniatamen et ille ab intemperantia et hic ab avaritia avoco possum.
Possum ne quisquam dico inter is qui doleo et inter is qui in voluptas sum nihil intersum aut ita qui sentio non aperte insanio?

All the ancient philoſophers, particularly our own, go up to the cradle, becauſe they think that they can moſt eaſily diſtinguiſh natural pleaſures in childhood.

Dionyſius, in conſequence of his unlawful luſt of power, in a manner ſhut himſelf up in a priſon, and beſides taught his daughters to ſhave, that he need not truſt his neck to a barber.

When a certain old man came into the theatre at Athens, none of his fellow-citizens gave him a place in the crowd; but when he came to the Lacedæmonians, who, as they were ambaſſadors, had a particular place allotted to them, they all roſe up, and made room for the old man to ſit down; and when a general applauſe was given them by common conſent, one of them ſaid, the Athenians know what is right, but don't chooſe to practiſe it.

If there is in mankind intelligence, fidelity, virtue, friendſhip, whence could theſe qualities deſcend upon the earth, but from the Gods above? And as there is in us wiſdom, reaſon, prudence, of neceſſity the Gods muſt poſſeſs theſe qualities in a higher degree; and not only poſſeſs them, but alſo uſe them for the beſt and greateſt purpoſes.

*In pro erga.*

Who is there that feels not ſome inward pleaſure when he is acquainted with the words, the actions, the intentions of brave men, and eminent for every virtue; who is there that has been brought up in any worthy family, and liberally educated, who is not offended with what is diſgraceful, although he receives no particular injury from it? who can with patience look upon the man, whom he ſuppoſes to live a debauched, and flagitious life; who hates not the avaritious, the vain, the flighty, the trifling: moreover, what reaſon could be given, if what is diſgraceful is not to be avoided on its own account, why men ſhould abſtain from any thing ſhameful, when they had the opportunity of darkneſs and ſecrecy, unleſs vice deter them from its commiſſion by its own intrinſic foulneſs. Numberleſs are the arguments which might be advanced in defence of this opinion, but they are unneceſſary, for there is nothing which can be leſs

Omnis vetus philosophus maxime noster ad incunabulum accedo quod in pueritia facile sui arbitror natura voluptas possum cognosco.

Dionysius propter injustus dominatus cupiditas in carcer quidam modus ipse sui includo quinetiam ne tonsor collum committo tondo filia suus doceo.

Cum Athenæ ludus quidam in theatrum grandis natu venio in magnus concessus locus is a suus civis nusquam datus cum autem ad Lacedæmonius accedo qui legatus cum sum in locus certus concedeo consurrigo omnis et senex ille sedeo recipio qui cum a cunctus consessus plausus sum multiplex datus dico ex is quidam Athenienſis scio qui rectus sum sed facio nolo.

Si insum in homo genus mens fides virtus concordia unde hic in terra nisi a superi defluo possum cumque sum in ego concilium ratio prudentia necesse sum Deus hic ipse habeo magnus nec habeo solum sed etiam hic utor in magnus et bonus res.

Quis sum qui vir fortis atque omnis virtus præstans factum dictum consilium cognoscens nullus animus afficior voluptas quis autem honestus in familia institutus et educatus ingenue non ipse turpitudo etiam si is læsurus non sum offendor quis animus æquus video is qui impure ac flagitiose puto vivo quis non odi sordidus vanus levis futilis quis autem decor possum si turpitudo non ipse per sui fugiendus sum statuo quo minus homo tenebra et solitudo nactus nullus dedecus sui abstineo nisi is per fœditas suus turpitudo ipse deterreo. Innumerabilis dicor possum in hic sententia sed non necesse sum nihil sum enim de qui minus dubitor possum quam et honestus expetendus per sui et idem modus turpis per sui fugiendus.

doubted of, than that what is honourable ſhould be purſued on its own account, and that what is ſhameful ſhould for the ſame reaſon be avoided.

As the ſouls of good men ſeem to me divine and immortal for many other reaſons, ſo alſo on this account, becauſe the mind of every one who is wiſeſt and beſt, ſo looks forward into futurity, that it ſeems to regard nothing but what is eternal.

Socrates firſt called down philoſophy from heaven, and placed her in cities, and even introduced her into houſes, and obliged her to enquire into life, and manners good and evil.

Your generoſity ſhould not exceed your abilities, for thoſe who deſire to be more generous than their fortune will permit, in the firſt place do wrong in this, that they are injurious to their relations, for they give away to ſtrangers that property, which with more equity, would have been beſtowed or left to them: there is moreover in liberality of this ſort, too general a deſire of plundering and ſeizing by violence *what belongs to others*, and indeed we may ſee many perſons not ſo liberal by nature, as induced by vanity, that they may appear generous, do many things which ſeem rather to proceed from oſtentation than good will.

*Tenus gaudet.*

When Antiochus was ordered to limit his kingdom to Mount Taurus, he uſed to ſay, he was much obliged to the Roman people for enjoying a moderate extent of dominion.

*Interjectiones non raro.*

Ah ancient houſe! how different a maſter art thou now governed by?

*O exclamantis Nominativo.*

O ye immortal Gods *that* men do not know what a revenue frugality produces.

When Alexander the Great ſtood before Achilles's tomb at Sigæum, he ſaid, O fortunate young man, who found a Homer to record your valour!

Cum multus alius de cauſa vir bonus mens divinus ego atque æternus videor ſum tum maxime quod bonus et ſapiens quiſque animus ita præſentio in poſterus ut nihil niſi ſempiternus ſpecto videor.

Socrates autem primus philoſophia devoco e cœlum et in urbs colloco et in domus etiam introduco et cogo de vita et mos reſque bonus et malus quæro.

Non benignitas major ſum quam facultas quod qui benignior volo ſum quam res patior primum in is pecco quod injurioſus ſum in proximus qui enim copia hic & ſuppeditor æquius ſum & relinquor is transfero ad alienus inſum autem in talis liberalitas cupiditas ſapio plerumque et aufero per injuria ut ad largior ſuppeto copia video etiam licet plerique non tam natura liberalis quam quidam gloria ductus ut beneficus videor facio multus qui ab oſtentatio proficiſcor magis quam a voluntas videor.

Antiochus cum Taurus tenus regno jubeo dico ſum ſolitus benigne ſui a populus Romanus ſum factus quod modicus regnum terminus utor.

O domus Antiquus heu quam diſpar dominus dominor?

O *cum voc.* Deus immortalis non intelligo homo quam magnus vectigal cum Parſimonia.
Cum Alexander Magnus in Sigæum ad Achilles tumulus adſto, O fortunatus inquam adoleſcens qui tuus virtus Homerus præco invenio!

O philoſophy, thou guide of life; thou ſearcher after virtue, thou baniſher of vice! of what avail would the life of man be on any account, without thee? Thou haſt founded cities; thou haſt called mankind, who were diſperſed abroad, to ſocial life.

Oh wretched old man! who ſhall not have perceived, in ſo long a courſe of years, that death is to be deſpiſed or even wiſhed for, if it conducts him where he ſhall be immortal.

O miſerable, unhappy me! You, Milo, had it in your power to reſtore me to my country by their aſſiſtance; and ſhall not I be able to preſerve you in it by the ſame means?

Oh good Gods! what is there long in the life of man, allow him even his utmoſt time? for indeed I can think nothing long, in which there is any end; for when that comes, then that which is paſt, is gone from us like a ſtream, and that only remains which by virtue and goodneſs we have made our own.

O mad miſerable man! who truly never ſaw the ſhadow of the honourable, and ſays he does all this to ſupport his dignity; but where is there dignity but where there is honour? Is it then honourable to keep an army without the public conſent? Let him follow his own fortune.

If we are not influenced by the honourable to be good men, but by ſome advantage or benefit, we are cunning, not good; for what will that man do in the dark, who fears nothing but a witneſs and a judge? What will he do in a deſert place, when he has met with ſome one feeble and alone, whom he can plunder of a large ſum of money? A man naturally juſt and good, will indeed ſpeak to ſuch a one, aſſiſt him, put him in the way; but the man who will do nothing for another, who will meaſure every thing by his own advantage, you ſee, I ſuppoſe, what he will do; and ſhould he ſay that he would not deprive him of his life, or take away his money, he could never ſay that he would not do it, for this reaſon, becauſe it was naturally baſe, but becauſe he feared leſt it ſhould be known; that is, leſt he ſhould ſuffer. Oh worthy action! at which not only the learned, but alſo clowns would bluſh.

O vita philosophia dux O virtus indagatrix expultrixque vitium quis omnino vita homo sine tu sum possum tu urbs pario tu dissipatus homo in societas vita convoco.

O miser senex qui mors contemnendus sum in tam longus ætas non video aut etiam opto si aliquo is deduco ubi sum futurus æternus.

O ego miser O infelix revoco tu ego in patria Milo possum per hic ego tu in patria per idem retineo non possum?

O Dii bonus quis sum in homo vita diu do enim supremus tempus sed ego ne diuternus quidem quisquam videor in qui sum aliquis extremus cum enim is advenio tunc ille qui prætereo effluo tantum remaneo qui virtus et recte factum consequor.

O homo amens et miser qui ne umbra quidem unquam το καλον video atque hic aio omnis facio sui dignitas causa ubi sum autem dignitas nisi ubi honestas num honestus igitur habeo exercitus nullus publicus consilium sui habeo suus fortuna.

Si non ipse honestus moveo ut bonus vir sum sed utilitas aliquis atque fructus callidus sum non bonus nam quis facio is homo in tenebræ qui nihil timeo nisi testis et judex quis in desertus locus nanciscor qui multus annum spolio possum imbecillis atque solus natura quidem justus vir ac bonus etiam colloquor juvo in via deduco is vero qui nihil alter causa facio et metior suus commodum omnis video credo quis sum acturus quod si nego ille vitam erepturus et aurum ablaturus nunquam ob is causa nego quod is natura turpis judico sed quod metuo ne emano is sum ne malum habeo. O res dignus in qui non modum doctus res etiam agrestis erubesco.

*Heu, Nominativo.*

Has not Anthony been adjudged an enemy? and yet we ſend ambaſſadors to him? Alas! unfortunate that I am; why am I obliged to cenſure the ſenate, which I have always commended?

Non ſum judicatus hoſtis Antonius at legatus mitto. Heu ego miſer cur ſenatus cogo qui laudo ſemper vitupero.

*Proh, Ah, et Vah.*

O ye immortal Gods! why do ye ſometimes either connive at the greateſt wickedneſs of mankind, or reſerve the puniſhment of preſent guilt to a future day?

Pro Dii immortalis cur interdum in homo ſcelus magnus aut conniveo aut præſens fraus pæna in dies reſervo.

# RULES

FOR

## ADAPTING THE ENGLISH

TO THE

## LATIN IDIOM.

# *ADVERTISEMENT.*

*I Collected the following rules by comparing some parts of the most approved translations of Cicero's works with the original, as the only way by which I could be certain of making no mistake, either in the Latin or the English; and I promise myself they will be found of some service to the young Scholar who conceives his ideas in one language, and is to express them in another, if he will give them a diligent and frequent perusal: but whatever advantage he may find from them, let him still endeavour, as soon as possible, to form his first conceptions in the Idiom he would write it, and learn to think in Latin, and if in the early part of his life (and in no other can it be done) he will do this, he will acquire a more ready and genuine Latin stile than can be gained by only perusing the best rules, or trusting to the register of a Phrase book.*

# RULES

FOR ADAPTING THE

## ENGLISH TO THE LATIN IDIOM.

*The Engliſh ſubſtantive may be ſometimes turned into a Latin adjective.*

If it is a *fault* to ſpeak gracefully, let eloquence be ever baniſhed from the ſtate.

Si *vitioſum* eſt dicere ornate, pellatu omnino e civitate eloquentia.

It is not however ſaid whence this poiſon came, nor how it was prepared; they alledge that it was given to P. Licinius, a young man of *virtue* and *modeſty*, and the *friend* of Cælius.

Sed tamen venenum unde fuerit quemadmodum paratum ſit non dicitur, datum eſſe hoc aiunt P. Licinio *prudenti* adoleſcenti et *bono*, Cælii *familiari*.

You who have *more learning* than Piſo, *more underſtanding* than Cotta, a greater ſhare of abilities, wiſdom, and genius than Craſſus, deſpiſe theſe things, which thoſe idiots, as you call them, deem'd glorious.

Tu *eruditior* quam Piſo, *prudentior* quam Cotta *abundantior* conſilio ingenio, ſapientia quam Craſſus ea contemnis quæ illi idiotæ ut tu appellas præclara duxerunt.

The Muſes themſelves are ſaid to have ſpoken from the lips of Xenophon, and to ſay no more the great Plato is acknowledged in majeſty and ſweetneſs to have far exceeded all who wrote or ſpoke, but their language has neither the nerves nor the ſting which is required in the *orators* where he harangues the crouded *forum*.

He was a brave and ſteady citizen, and a warm *oppoſer* of Gracchus, as appears from an oration of Gracchus againſt him.

*The Engliſh ſubſtantive is ſometimes rendered into Latin by the verb or participle, as*

What my *efforts* or *ſucceſs* may be I choſe rather to leave to the imagination of others, than inſinuate by expreſſions of my own.

For when by reaſon of the adjournment of the Comitia, I found myſelf thrice choſen, firſt Prætor by all the Centuries, it was eaſy for me from thence to collect both what *your ſentiments* of me were, and what qualification you required in others.

My talents for buſineſs are ſuch as the conſtant exerciſe of pleading may produce in a man *of induſtry*.

Lucullus, after a ſeries of great exploits, is about to relinquiſh that war; *his ſucceſſor* is but ill provided for the execution of ſo difficult an enterprize.

He marked out, in one day, by a ſimple courier, and the contents of a ſingle letter, the Roman citizens to *butchery* and *deſtruction*.

Knowing you therefore to be at *leiſure* we have taken the preſent opportunity of waiting on you.

Sylla triumphed, Murena triumphed over Mithridates, but their *triumphs* were ſuch as to leave him after all his *loſſes* and *defeats* in full poſſeſſion of royalty.

Corinth was by your anceſtors doomed to utter *deſtruction* becauſe of the inſolent behaviour of the citizens to their ambaſſadors, and will you ſuffer this tyrant to eſcape with impunity?

They would not admit of the leaſt *infringement* on the privileges of the Roman citizens.

If I was to return no other *anſwer* to them, but that I was unwilling to deny any thing to the *requeſt* of Brutus, the apology muſt be unexceptionable.

Xenophontis voce Muſas quaſi locutas ferunt et longe omnium quicumque ſcripſerunt aut locuti ſunt exſtitit dicendi copia et gravitate princeps Plato tamen horum oratio neque nervos neque aculeos *oratorios* aut *forenſes* habet.

Fuit conſtans civis et fortis et imprimis Graccho *moleſtus* quod indicat Gracchi in eum oratio.

In quo ego quid *eniti* aut quid *efficere* poſſim malo in aliorum ſpe relinquere quam in oratione mea ponere.

Nam cum propter dilationem comitiorum ter Prætor primis centuriis cunctis renunciatus ſum facile intellexi quirites et quid de me *judicaritis* et quid alius *præſcriberetis*.

Ad *agendum* facultatis tantum quantum homini vigilanti ex forenſi uſu prope quotidiana dicendi exercitatio poſuit offerre.

Lucullum magnis rebus geſtis ab eo bello diſcedere huic qui *ſuccurrerit* non ſatis eſſe paratum ad tantum bellum adminiſtrandum.

Is uno die uno nuncio una literarum ſignificatione cives Romanos *necandos tricidandoſque* notavit.

Itaque hunc eligimus dicm cum te ſciremus eſſe *vacuum*.

Triumphavit Sulla triumphavit Murena de Mithridate ſed ita triumpharunt ut ille *pulſus ſuperatus* que regnaret.

Legati quod erant ſuperbius appellati Corinthum patres veſtri *extinctum eſſe* voluerunt vos eum regem inultum eſſe patiem ini.

Illi libertatem civium Romanorum *imminutam* non tulerunt.

Quibus ſi nihil aliud *reſponderem* niſi me M. Bruto negare *roganti* noluiſſe juſta eſſet excuſatio.

*Teaching* is an employment which is far from being recommended by its dignity.

To what are we to attribute the incredible celerity and diſpatch of his voyages? for ſure neither the extraordinary ſtrength of the rowers, nor the matchleſs art *of the pilots*, nor indulgent breath of new winds wafted him ſo ſwiftly to the ends of the earth.

And ſhall it *then admit of a doubt* whether the management of this important war ought to be committed to a man, who ſeems by divine appointment ſent into the world *to put an end to* all the wars that haraſs the preſent age.

And becauſe authority is of eminent influence in the *conduct of war*, and the adminiſtration of military command; ſure no one can be ignorant that this is a diſtinguiſhing part of our general's character.

For if according to the *common practice* of ſome ſtates the public ſhould appoint a patron to plead in this cauſe, the choice would doubtleſs fall upon a man who being of equal dignity with the perſon accuſed could bring no leſs authority than ability to back his defence.

And indeed if you diligently weigh the *power* of Mithridates, his great actions, and the real character of the man, you will find reaſon to rank him above all princes with whom the Roman people were ever at war.

*Subſtantives may be rendered by Participles in* dus.

We are next to treat *of the arrangement* of our words, of the art of numbering, and meaſuring our very ſyllables.

There was leſs reaſon, indeed, *for grief*, as the attempt did not ſucceed, but certainly not at all the leſs for *puniſhment*.

Schemes, Plans, Propoſals, *and other Engliſh words of the like import, may be expreſt in Latin by making the adjective with which they agree the neuter gender.*

*All the ſchemes* that have been in agitation for three years paſt, ſince the time that Cataline and Piſo formed the deſign of maſſacring the Senate, and at this period and ſeaſon, and during theſe months ready to break forth.

Dignitatem *docere* non habet.

Unde illam tantam celeritatem et tam incredibilem curſum initum putatis non enim illum eximia vis remigum aut ars inaudita, quædam *gubernandi*, aut venti aliqui novi tam celeriter in ultimas terras pertulerunt.

Et quiſquam *dubitavit* quin huic tantum bellum hoc tranſmittendum ſit qui ad omnia veſtræ memoriæ bella *conficienda* divino quodam conſilio natus eſſe videatur.

Et quoniam authoritas multum in bellis quoque *adminiſtrandis* atque imperio militari valet certe nemini dubium eſt quin ea in re idem illè imperator plurimum poſſit.

Ac ſi ut nonnullis in civitatibus *fieri ſolet* patronus huic cauſæ publice conſtitueretur his potiſſime honore affecto defenſor daretur qui eodem honore præditus non minus afferre addicendum auctoritatis quam facultatis.

Atque ſi diligenter quid Marius *potuerit* et quid efficerit et qui vir fuerit conſideretis omnibus regibus quibuſcum populus Romanus bellum geſſit tunc regem niminum antepones.

De verbis *componendis* et de ſyllabis dinumerandis loquemur.

Minus *dolendum* fuit re non perfecta ſed *puniendum* certe nihilo minus.

*Omniaquæ* per hoc triennium agitata ſunt jam abeo tempore quo a Catalina & Piſone initum conſilium Senatus interficiendi ſcitis eſſe in hos dies in hos menſes in hoc tempus erumpunt.

*The ſubſtantive* buſineſs *may be expreſt in Latin by making the verb following the gerund in* dum *with the verb* ſum, *as*

Was it *my buſineſs to recount* here the exploits of our army and general, I might give a detail of many very conſiderable engagements; but that is not the point at preſent.

*The Engliſh ſubſtantive* mark *ſignifying token, or proof, may be rendered into Latin* proprius *in the neuter gender with a genitive caſe.*

It was of old, it was I ſay *the diſtinguiſhing mark of the Roman people*, to make war upon diſtant countries, and employ the forces of the empire, not in defence of their own habitations, but to guard the properties of their allies.

*The ſubſtantive* neceſſity *may be very properly rendered by making the Engliſh infinitive mood or participle which follows it by the Latin participle in* dus, *and the nominative caſe the dative, and the accuſative the nominative, as*

If therefore *I am under a neceſſity of arraigning any one*, I ſhall ſeem to act agreeably to my former character without deviating from the patronage and defence of mankind.

*The Engliſh adjective may be ſometimes rendered into Latin by a ſubſtantive, and the word with which it agrees be made the genitive caſe, as*

*Ancient Friendſhip*, the dignity of the man, common humanity, and my conſtant practice through life, jointly called upon me to defend Rabinius.

A *good voice*, though a deſirable accompliſhment, is not in our power to acquire, but to exerciſe and improve it, is certainly in the power of every one.

In the *public trials* in which Carbo was concerned, the aſſiſtance of an able advocate had become more neceſſary than ever in conſequence of the law for voting by ballot, which was propoſed and carried by Craſſus in the conſulſhip of Lepidus and Marius.

Ac ſi mihi nunc de rebus geſtis eſſet noſtri exercitus imperatoriſque *dicendum* plurima et maxima prælia commemorare poſſum ſed non id agimus.

Fuit hoc quondam fuit *hoc proprium populi Romani*, longe domo bellare et propugnaculis imperii ſociorum fortunas non ſua tecta defendere.

Quamobrem ſi *mihi unus eſt accuſandus* propemodum manere in inſtituto meo videar et non omnino a defendendis hominibus ſublevandis que diſcedere.

*Amicitiæ vetuſtas* dignitas hominis meæ vitæ perpetua conſuetudo ad Rabinium defendendum eſt adhortata.

Ac *vocis* quidem *bonitas* optanda eſt non eſt enim in nobis ſed tractatio atque uſus in nobis.

*Judicia populi* quibus aderat Carbo jam magis patronum deſiderabant tabella data quam legem Caſſio et Mario conſulibus tulit.

*Adjectives may be sometimes rendered by verbs.*

But lest it should appear strange, that in a legal proceeding and a public cause before an excellent Prætor, the most impartial judges, and so crouded an assembly, I lay aside the usual stile of trials, and introduce one very *different* from the bar, I must beg to be indulged in this liberty.

There are two arts, *capable* of placing men in the highest degree of dignity; that of a good general, and that of a good orator.

At this time the two Scipios *were very serviceable* to a number of clients, by their superior judgement and eloquence; but still more so by their extensive influence and popularity.

*The adjective* able *with the infinitive mood after it may be rendered into Latin by the participle in* dus.

For in my opinion at least, there are three things which an orator *should be able to effect*, to inform his hearers, to please them, and to move their passions.

*The adjective* usual *may be expresst in Latin by* est, *and the genitive case of* consuetudo *after it, as*

Although *it is not usual* with me, Romans, in the beginning of my pleading, to give an account of the reasons that induce me to undertake the defence of my client.

*The English adjective* equal *with the preposition* to *may be rendered into Latin by* tantus *and* quantus *in the manner following, as*

And if that solemn address in the Comitia, consecrated by Consular auspices, has in it a force and efficacy *equal to* the dignity of the state, I must likewise be understood to have prayed that the same might have been a happy, joyful, and prosperous event to these persons, who in an assembly, where I presided, were chosen into the consulship.

Worth *when a noun adjective, may be rendered by* instar *governing a genitive case.*

That one day *was worth* an immortality to me, the day

Sed ne cui veſtrum mirum eſſe videatur me in queſtione legitima et in judicio publico cum res agatur apud Prætorem populi Romani lectiſſimum virum et apud ſeveriſſimos judices tanto conventu hominum ac frequentia hoc uti genere dicendi quod non modo a conſuetudine judiciorum verum a forenſi ſermone *abhorreat* quæſo a vobis ut mihi datis hanc veniam.

Duæ ſunt artes qua *poſſunt* locare homines in ampliſſimo gradu dignitatis una imperatoris altra oratoris boni.

Tum duo Scipiones *multum* clientes conſilio pluſque auctoritate tamen et gratia *ſublevabant.*

Tria ſunt enim ut quidem ego ſentio quæ *ſint efficienda* docendo ut doceatur is apud quem dicetur aut delectatur ut moveatur vehementius.

Etſi Quirites *non eſt meæ conſuetudinis* initio dicendi rationem reddere qua de cauſa quemque defendam.

Quod ſi illa ſolennis comitiorum precatio conſularibus auſpicies conſecrata *tantam* habet in ſe vira et religionem *quantam* reipublicæ dignitas pertulat idem ego ſum precatus ut eis quoque hominibus quibus hic conſulatus me rogante datus eſſet ea res fauſte feliciter proſpereque eveniret.

Unus ille dies mihi quidem *immortalitatis inſtar* fecit

of my return to my country; when I saw the senate and the whole Roman people come forth to meet me, the day of my return to my country, when Rome herself seemed to spring from her foundations to meet her deliverer.

*Adjectives may sometimes be rendered by Adverbs.*

Our orator then should be qualified to make a just definition, though not in such a *close* and contracted form as in the critical debates of the academy.

But first I will ask her herself whether she would have me deal with her in a *severe, solemn, old fashioned* manner, or in a *soft, gentle,* and courteous one.

*The pronoun personal may be rendered by the pronoun substantive.*

Though Cæsar had never been *my* friend, but had always shewn a disinclination to me, though he had slighted my friendship, and acted the part of an implacable enemy towards me, yet after the great things he has done, and still continues to do, I could not help loving him.

He *and* she *may sometimes be rendered by* qui *and* quæ.

Ennius I allow was a more finished writer, but if *he* had really undervalued the other, as he pretends to do, he would scarcely have omitted such a bloody war, as the first Punic, when he attempted professedly to describe all the wars of the Republic.

Such was the manner in which *she* received me, that not only men and women of all ranks, ages, and conditions, of every fortune, and of every place, but even the walls, the dwellings, and the temples of the city seemed to wear a face of joy.

*The demonstrative pronoun* this *may be rendered by the relative pronoun* qui.

If no sudden violence had cut off *this* man, in what manner would he when arrived at the consular dignity, have opposed the fury of his cousin.

quo in patriam redii cum senatum egressum vidi, populumque Romanum universum cum mihi ipsi Roma prope convulsa sedibus suis ad complectandum conservatorem suum progredi visa est.

Erit igitur hæc facultas in eo quem volumus esse eloquentem ut definire rem possit neque id faciat tam *presse & anguste* quam in illis eruditissimis disputationibus fieri solet.

Sed tamen ex ipsa quæram prius utrum me secum *severe* et graviter et *prisce* agere malit an *remisse* et *leviter & urbane*.

Si *mihi* nunquam amicus Cæsar fuisset sed semper iratus, si aspernaretur amicitiam meam seque mihi implacabilem inexplicabilemque præberet tamen ei cum tantas res gessisset gereretque quotidie non amicus esse non possem.

Sit Ennius sane ut est certe perfectior *qui* si illum ut simulat contemneret non omnia bella persequens primum illum Punicum acerrimum bellum reliquisset.

*Quæ me ita accepit ut non modo omnium generum ætatum ordinum omnes viri et mulieres omnis fortunæ ac loci sed etiam mœnia ipsa viderentur et tecta urbis ac templa lætari.

*Quem* quidem virum si nulla vis repentino sceleris sustulisset quonam modo ille furenti fratri suo patrueli consularis restitisset.

* *Roma*.

*The relative* who *may be sometimes omitted, the verb active which follows it, being made a participle passive to agree with its accusative case, which must be turned into an ablative absolute.*

But though you blame them for having been ambitious of laurels, when they had conducted no wars at all, or very inconsiderable ones, yet you, *who had subdued such powerful nations*, and performed such mighty exploits, ought not to have slighted the fruit of your toils, the rewards of your dangers, the badges of your valour.

*The relative* who *and the verb* is *following it may be both left out in Latin, and the substantive or adjective which follows may be made in the same case with the antecedent to the relative.*

I pardon Atratinus *who is a young man of great humanity and virtue.*

*The relative* who *may be expressed in Latin by changing the verb which it goes before into a participle, which must agree in case with its antecedent.*

And first I will vindicate my present behaviour to Cato, *who governs* his life by the unerring standard of reason, and diligently *weighs* the motive of every duty.

I am only aiming at the satisfaction of an intimate friend, and a worthy man, *who desires* of me nothing but what is just and honourable.

Catiline *who was projecting* the murder of the senate and the destruction of Rome, not secretly, but openly I ordered to leave the city, that as our laws would not defend us from him, our walls might.

*The verb active is very often rendered into Latin by the verb passive, making the nominative case the ablative, and the accusative case the nominative.*

*You laughed not long ago at M. Piso's passion for a triumph*, a passion you said very different from what you was animated with; but although Piso carried on a considerable war, as you have told us, yet he did not think that honour contemptible.

Quod si reprehendis quod cupidi laureæ fuerint, cum bella aut parva aut nulla gessissent *tu tantis nationibus subjectis* tantis rebus gestis minime fructus laborum tuorum præmia periculorum virtutis insignia contemnere debuisti.

Ego Atratino *humanissimo atque optimo adolescenti* agnosco.

Et primum Catoni vitam ad certam rationis normam *dirigenti* et diligentissime *perpendenti* momenta officiorum omnium.

Amicissimo et præstantissimo viro et recta et honesta *petenti* satisfacere voluissem.

Ego Catilinam cædem senatus interitum urbis non obscure sed palam *molientem* egredi ex urbe jussi ut a quo legibus non poteramus mœnibus tuti esse possemus.

*Irrisa est a te paulo ante M. Pisonis cupiditas* triumphandi, a qua te longe dixisti abhorrere qui etiamsi minus magnum bellum gesseret ut abs te dictum est tamen illum honorem contemnendum non putavit.

The very firſt villainies you were guilty of upon your arrival, *I marked* when after having received a ſum of money from the inhabitants of Dyrrachium for murdering Plator, the perſon who entertained you, you demoliſhed the houſe of the man whoſe blood you had ſet to ſale.

I obſerve, my lords, *that you heard* my friend Hererennius very attentively.

Is concerned, *may be rendered by making the nominative caſe which precedes it the genitive with the verb* eſt.

But *your wiſdom*, my lords, *is concerned*, not to loſe ſight of the accuſed, nor when the proſecutor has given an edge to your ſeverity, and gravity againſt things, againſt vices, againſt immoralities, againſt the times, to point it againſt a man, againſt one who is accuſed before you, and who is brought under an unjuſt odium, not for any perſonal crime, but for the vices of the multitude.

To be obliged to *may be rendered by the participle in* dus, *and the verb* eſſe.

A ſubject which *I ſhall be obliged to treat of* in the ſequel.

*The infinitive mood after the verb* are *is very often rendered by the participle in* dus, *which muſt agree in gender with the Engliſh accuſative, which muſt be changed into a nominative, and the verb* eſt.

But *we are to exhibit the portrait* of a finiſhed orator, whoſe chief excellence muſt be ſuppoſed from his very name to conſiſt in his elocution.

*The Engliſh infinitive mood may be rendered into Latin by the gerund in* di.

If theſe remarks, my Brutus, appear unſuitable to the ſubject, you muſt throw the whole blame upon Atticus, who has inſpired me with a ſtrange curioſity *to enquire* into the age of illuſtrious men, and the reſpective times of their appearance.

*Notata a nobis sunt* et prima illa scelera in adventu, cum accepta pecunia a Dyrrachinis obnesem hospitis tui Platoris ejus domum evertisti cujus sanguinem addixeras.

Animadverti Judices *audiri a vobis* meum familiarem peretente.

Sed *vestræ sapientiæ est* judices non abduci a reo nec quos aculeos habet severitas gravitas que vestra cum eos accusator erexerit in rem in vitia in mores in tempora emittere in hominem etsi reum cum is non suo crimine sed multorum vitio sit in quoddam odium injustum vocatus.

De quo mihi deinceps videri *esse dicendum*.

Sed jam illius perfecti oratoris et summæ eloquentiæ *species exprimenda est* quem hoc uno excellere id est oratione indicat nomen ipsum.

Hanc si minus apta videntur huic sermoni, Attico assigna qui me inflammavit studio illustrium hominum ætates et tempora *prosequendi*.

*The Engliſh verb* belongs to *may be rendered in Latin by the verb* eſt *with a genitive caſe, as*

But the merit of this *belongs to our anceſtors*, who upon the expulſion of the kings, would ſuffer no traces of royal cruelty to remain among a free people.

*The Engliſh infinitive may be rendered into Latin by the relative* qui *and the potential mood, as*

Suppoſing, therefore, you ſhould have a general who may appear capable of defeating the forces of thoſe two powerful kings in a pitched battle, yet, unleſs, he is alſo one that can refrain his hands, eyes and thoughts, from the richeſs of our allies, from their wives and children, from the ornaments of their cities and temples, and from the gold and treaſures of their palaces, he is by no means fit *to be ſent* to an Aſiatic and regal war.

*The ſign* ſhould *in the ſenſe of ought requires the verb following it to be rendered in Latin by the participle in* dus, *as*

It were to be wiſhed, Romans, that this ſtate ſo abounded with men of courage and probity as to make it a matter of difficulty to determine to whom chiefly you *ſhould intruſt* the conduct of ſo important and dangerous a war.

An orator therefore *ſhould examine* what is becoming, as well in the turn of his language as his ſentiments, for not every condition, nor every rank, nor every character, nor every age, nor every place or time, or hearer, is to be treated with the ſame invariable train either of ſentiment or expreſſion; but we *ſhould conſider* in every part of a public oration, as well as life, what is moſt becoming.

*We ſhould have conſidered* the difficulty of the voyage before we embarked, for now we have ventured to ſet ſail, we muſt run boldly before the wind, whether we reach port or not.

*The ſign* ſhould *is alſo ſometimes rendered by the verb* ſum, *the nominative caſe made the genitive, and the verb the infinitive mood.*

I am of opinion therefore that a *finiſhed orator ſhould*

Sed ista laus *est majorum nostrum* qui expulsio regibus nullum in libero populo vestigium crudelatatis regiæ relinquerunt.

Quare etiamsi quem habebis qui collatis signis exercitus regios superare posse videatur tamen nisi erit idem qui se a pecuniis sociorum qui ab eorum conjugibus ac liberis qui ab auro gaza que regia manus oculos animum cohibere possit non erit idoneus *qui* ad bellum Asiaticum regiumque *mittatur*.

Utinam Quirites virorum fortium atque innocentium copiam tantam haberetis ut hæc vobis deliberatio difficilis esset quem nam potissimum tantis rebus ac tanto bello *præficiendum* putaretis.

Est autem quid deceat oratori *videndum* non in sententiis solum sed etiam in verbis non enim omnis fortuna non omnis auctoritas non omnis ætas nec vero locus aut tempus aut auditor omnis eodem aut verborum genere tractandus est aut sententiarum semperque in omni parte orationes ut vitæ quid deceat *considerandum*.

Ingredientibus *considerandum fuit* quid agerimus nunc quidem jam quocumque feremur danda nimirum vela sunt.

*Esse igitur perfectæ eloquentis puto* non eam solam faculta-

*not only poſſeſs* the talent which indeed is peculiar to himſelf, of ſpeaking copiouſly and diffuſively, but that he ſhould alſo borrow the aſſiſtance of its neareſt neighbour, the art of logic.

*The Engliſh verb* ought *may be expreſt by rendering the verb following it into the gerund in* dum, *and the verb* eſt, *making the nominative caſe the ablative, and ſometimes by the participle in* dus, *as*

Nor *ought you to overlook* the laſt point I propoſed to mention in ſpeaking of the nature of the war, I mean what regards the fortunes of many Roman citizens, to which, my countrymen, your wiſdom ought to pay a particular regard.

And this is the doctrine of you men of pleaſure among the Greeks; whom I wiſh you had heard *as they ought to have been heard*, you would never in that caſe have plunged into ſuch an abyſs of crimes.

The epicurean philoſophers then you muſt have heard meaſure *every thing which ought to be the object* of human wiſhes by pleaſure, whether juſtly or not does not concern us, or if it does it is nothing to the preſent purpoſe.

It is ſufficiently evident not only that the different parts of an oration, but that entire cauſes *ought to be managed* ſome in one manner, ſome in another.

*The Engliſh verb is ſometimes rendered by the Latin ſubſtantive.*

Mithridates employed the interval that followed not *to blot out* the memory of the ancient quarrel, but to renew the war.

*I will not heſitate* to affirm, whether it (eloquence) is acquired by art or practice, or the mere power of nature, it is the moſt difficult of all attainments.

As *I have mentioned* the ſtoics, I muſt take ſome notice of Ælius Tubero.

*The verb* muſt *may be ſupplied in Latin by making the verb that ſhould follow it the participle in* dus, *or the gerund in* dum *with* eſt *added to it, and the nominative the ablative, as*

And becauſe the thirſt of glory, and paſſion for fame

tem habere quæ ſit ejus propria fuſe lateque dicendi ſed etiam vicinam ejus atque finitimam dialecticorum ſcientiam aſſumere.

At ne illud quidem *vobis negligendum eſt* quod mihi ego propoſueram cum eſſem de belli genere dicturus quorum vobis pro veſtra ſapientia Quirites habenda eſt ratio diligenter.

Atque hoc quidem etiam iſti tui dicunt Græci quos utinam ita audires *ut erant audiendi* nunquam te in tot flagitia ingurgitaſſes.

Audiſtis profecto dici philoſophos epicureos *omnes res quæ ſunt* homini *expetendæ* voluptate metiri recte an ſecus nihil ad nos aut ſi ad nos nihil ad hoc tempus.

Illud quidem perſpicuum eſt non modo partes orationis ſed etiam cauſas totas alias alia forma dicendi *eſſe tractandas*.

Mithridates omne reliquum tempus non *ad oblivionem* belli ſed ad comparationem novi contulit.

Hoc vero *ſine ulla dubitatione* confirmaverim ſive illa arte pariatur aliqua ſive exercitatione aliqua ſive natura rem unam eſſe omnium difficilimam.

Et quoniam ſtoicorum facta eſt *mentio* Ælius Tubero fuit illo tempore.

Et quoniam ſemper appetentes gloriæ præter cæteras

has been always ſtronger in you than in other people, *you muſt wipe out* the ſtain contracted in the laſt Mithridatic war, which has given ſo deep and dangerous a wound to the reputation of the Roman people.

And therefore, Romans, if you aſpire either at ſucceſs in war, or dignity in peace, *you muſt* not only *defend* this province from conqueſt but even from the apprehenſion of being invaded.

This much I will venture to affirm, that it is indeed, a neceſſary and unavoidable war, yet not ſo conſiderable as to give cauſe of fear; *my principal endeavour therefore* on this occaſion *muſt be*, that ſome particulars which deſerve your utmoſt attention, be not ſlightly overlooked as not deſerving attention.

*Muſt I enlarge* on the charge of the embezzlement, and burning of the regiſter.

*I muſt therefore caution* thoſe whoſe ignorant diſcourſe is become ſo common, and who with to paſs for Attic ſpeakers, or at leaſt to expreſs themſelves in the Attic, laſt to take him for their pattern.

But if *we muſt give a reaſon* for it, two things were conſpicuouſly wanting in Murena's ſuit for the Prætorſhip, which both contributed greatly to his being choſen conſul.

*The Engliſh infinitive mood is often tranſlated by the participle in* dus, *and the verb* ſum *and the accuſative caſe made the nominative, as*

In the cauſe now before you, my Lords, though I have indeed undertaken the defence of the Sicilians, yet I conſider myſelf as principally labouring for the Roman people, *to cruſh* not a ſingle oppreſſor, but *to extirpate* and *abeliſh* the very name of oppreſſion, which is what the Roman people have long deſired with earneſtneſs.

*Sometimes a verb is elegantly expreſt by an adjective, as*

Will you, Cæcilius, pretend that the inclinations of our beſt and moſt faithful allies ought not *to weigh* with thoſe who compoſe this court.

Our Ennius *was greatly beloved* by the elder Africanus.

gentes atque avidi laudis fuistis *delenda est vobis* illa macula Mithridatico bello superiore suscepta quæ penitus jam insidit atque inveteravit in populi Romani nomine.

Itaque hæc *vobis* provincia Quirites si ad belli utilitatem et pacis dignitatem retinere vultis non modo a calamitate sed etiam a motu calamitatis *est defendenda*.

Potest enim hoc dici belli genus esse ita necessarium non esse ita magnum ut sit pertimescendum in quo *maxime laborandum est* ne forte a vobis quæ diligentissime providenda sunt contemnenda esse videantur.

An de peculatu facto an de tabulario incenso longa oratio *est expromenda*.

Itaque *nobis monendo* sunt ii quorum sermo imperitus increbuit qui aut dici se desiderant Atticos aut ipsi Attice volunt dicere ut mirentur hunc maxime.

Sed tamen si est *reddenda ratio* duæ res in præturæ desideratæ sunt quæ ambæ in consulatu Murenæ profuerunt.

Ego in hoc judicio mihi Siculorum causam receptam populi Romani susceptam esse arbitror ut mihi non unus homo improbus *opprimendus sit* sed omnino omnis improbitas id quod populus Romanus jam diu flagitat *extinguenda* atque *delecta sit*.

Utrum Cæcili hoc dices optimorum fidelissimorum que sociorum voluntatem apud hos *gravem* esse non oportere.

*Carus* fuit Africano superiori noster Ennius.

Suffer me before I say any thing for Murena, to speak a little in behalf of myself; not that *I prefer* on the present occasion, at least, *my own vindication* to his defence, but that having more convinced you of the uprightness of my intentions, I may with the greater authority repulse the attacks of his adversaries upon his honour, fame and fortunes.

You have opened a wide field of enquiry, said I, and started a subject which *deserves* a separate discussion; but we must defer it to a more convenient time.

*A participle when the nominative case, is sometimes rendered by a verb, with a conjunction between that, and the verb which it went before.*

When Philo, a philosopher of the first name in the academy, with many of the principal Athenians, *having deserted* their native home, fled to Rome from the fury of Mithridates I immediately became his scholar.

*The English participle with* of *before it may be rendered into Latin by the correspondent substantive, and made the genitive case.*

For neither the Lacedæmonians, the first imitators *of this way of living and talking*, who at their daily meals recline upon a hand board; nor the Cretans, who never indulge themselves in a reclining posture at table, have been more successful in the management of publick affairs than the Romans who divide their time between business and pleasure.

*The active participle may sometimes be rendered into Latin by the passive, that and the accusative case which it should govern being turned into an ablative, as*

On this occasion though some of the best and bravest men in Rome be against me, yet *setting authority aside*, I think we may come at the truth by reason and enquiry.

Pompey *having taken possession of his kingdom* and driven him from all his known haunts and territories, made yet so great an account of the life of this one man, that though by his victory he became master of all that Mithridates held, laid claim to, or aspired after, he nevertheless, did not look upon the war as finished till he had driven Mithridates out of the world.

Antequam pro Murena dicere in inſtitutio prome ipſo pauca dicam non quo mihi *potior* hoc quidem in tempore ſit offici mei hujus ſalutis *defenſio* ſed ut meo facto voluis probato majore auctoritate ab hujus honore fama fortunis que omnibus inimicorum impetus populare poſſim.

Longi ſermonis initium in quam rem commoſiſti nova diſputatione *dignam* quam in aliud tempus differamus.

Cum princeps academice Philo cum Athenienſiam optimatibus Mithridatico bello dòmo *profugiſſet* Romamque veniſſet totum ei me tradidi.

Neque tamen Lacedæmonii auctores *hujus vitæ atque orationis qui* quotidianis epulis in robore accumbunt neque vero Cretes quorum nemo quitavit unquam cubans melius quam Romani homines qui tempora voluptatis laboriſque diſpertiunt reſ-publicas ſuas retinuerunt.

In hæc cauſa tametſi cognoſcitis auctoritates contrarias fortiſſimorum virorum et clariſſimorum tamen *omiſſis autoritatibus* ipſare et ratione exquirere poſſumus veritatem.

Pompeius *regno poſſeſſo* ex omnibus oris, ac notis ſedibus hoſte pulſo tamen tantum in unius anima poſuit ut cum omnia quæ ille tenuerat adieret ſperaret victoria poſſideret tamen non ante quam illum vita expulit bellum confectum judicaret.

Who then can cenſure me, or in juſtice be angry with me, if thoſe hours which others employ in buſineſs, in pleaſures, in celebrating public ſolemnities, in refreſhing the body, and unbending the mind, if that time which is ſpent by ſome in midnight banquetings, in diverſions and gaming, I employ *in reviewing my ſtudies.*

But what did your other ſelf, *after having ſquandered* that immenſe plunder which he had drawn from the lands and citizens of our allies, he ſold himſelf, the badges of his office, the army of the Roman people, the ſacred prohibition of the immortal gods, the anſwers of their prieſts, the authority of the ſenate, the orders of the people, the renown and dignity of this empire to an Egyptian king.

*In deſtroying the enemies of our country*, this has been our conſtant perſuaſion, that as the glory would be ours, ſo we ſhould expect our ſhare of odium and danger.

Of *before an active participle in Engliſh may be rendered by the participle in* dus, *which muſt agree with the noun which is in Engliſh the accuſative caſe after it, as*

A prevalent and general perſuaſion had likewiſe taken hold of the minds of theſe barbarians, that the deſign *of pillaging a rich and awful temple* had brought our army into thoſe parts.

May, *when it implies right or propriety, is to be rendered by the participle in* dus, *and the nominative made the dative.*

And here I think *I may* juſtly *congratulate myſelf*, that unaccuſtomed as I am to harangue in this manner, and from this place, a ſubject preſents itſelf on which it is impoſſible not to be eloquent.

Owing *when it follows* it was *may be rendered by making the ſubſtantive which follows it the genitive caſe.*

Nor was it *owing to his great genius and learning alone*, but likewiſe to his amiable temper, and virtuous diſpoſition, that the family which firſt received him in his youth, ſhould afford him freedom of acceſs even in his old age.

Quis tandem me reprehendat aut quis mihi jure succenſent ſi quantum cæteris ad ſuas res obeundas quantum ad feſtos dies ludorum celebrandus quantum ad alias voluptates et ad ipſam requiem animi et corporis conceditur temporis quantum alii tribuunt tempeſtivis conviciis quantum denique aleæ quantum pilæ tantum mihi ego met *ad hæc ſtudia recolenda* ſumpſero.

Ecce tibi alter *effuſa jam maxima præda* quam ex fortunis publicanorum ex agris urbiſuſque ſociorum exhauſerat ſeipſum faſces ſuos exercitum populi Romani numen interdictumque deorum immortalium reſponſa ſacerdotum auctoritatem ſenatus, juſſa populi nomen ac dignitatem imperii regi Ægypto vendidit.

*In patriæ proditoribus opprimendis* ut quoniam noſtra futura eſſet gloria periculum quoque et invidiam noſtram putaremus.

Erat etiam alia gravis atque vehemens opinio quæ per animos gentium barbarorum pervaſerat *fani locupletiſſimi et religioſiſſimi deripiendi* cauſa in ea oras noſtrum exercitum eſſe adductum.

Atque illud imprimis *mihi lætandum* jure eſſe video quod in hac inſolita mihi ex hoc loco ratione dicendi, cauſa talis oblata eſt in qua oratio nemini deeſſe poteſt.

Sed etiam hoc non ſolum *ingenii ac literarum* verum etiam *virtutis fuit* ut domus quæ hujus adoleſcentiæ prima fuerit eadem eſſet familiariſſima ſenectutis.

*The participle* granting *or* allowing *may be elegantly tranſlated by quod ſi, as*

*But granting* that I had not ſuch powerful, weighty, urgent reaſons.

*The adverb is ſometimes changed into an adjective.*

The ſame might be ſaid of Demoſthenes, whoſe letters will ſatisfy us how *aſſiduouſly* he attended the lectures of Plato.

*The Engliſh adverb* after *will require the participle which follows it to be rendered by a Latin verb.*

After *building* and *equiping* vaſt fleets; levying great armies in all the countries, whence troops could be had, he ſent ambaſſadours from Ecbatanæ into Spain.

After *before a verb of the preterperfect tenſe paſſive may, in ſome inſtances, be expreſt by making the nominative caſe the ablative abſolute, and turning the verb into a participle paſſive.*

*After* the *genus* or *kind has been ſufficiently* determined, we muſt then proceed to examine into different, or ſubordinate parts, that our whole diſcourſe may be properly diſtributed amongſt them.

*The adverb* when *will ſometimes require the nominative caſe following together with its verb to be rendered by the ablative abſolute in Latin, as*

Why do we not, *when the gods clearly diſcover their pleaſure,* entruſt this war againſt the king to the care of the man, who has already terminated ſo many others to the advantage of the ſtate.

An action of violence is now under your conſideration, and the law in relation to it concerns our empire, our grandeur, the intereſt of our country, and the common welfare, a law which was made by Q. Catulus, *when our citizens were arming againſt each other, and our liberties almoſt expiring.*

Hortenſius then who began to ſpeak in publick when he was very young, was ſoon employed even in cauſes of the greateſt moment, and though he firſt appeared in the time of Cotta and Sulpitius, and

*Quod si* hanc cauſam tam idoneam tam illuſtrem tam gravem non haberem.

Quod idem de Demoſthene exiſtimari poteſt cujus ex epiſtolis intelligi licet quam *frequens* fuent Platonis auditor.

Poſteaquam quam maximas *ædificavit ornaſſet* que claſſes exercitatuſque permagnos quibus cunque ex gentibus potuiſſet comparaſſet uſque in Hiſpaniam Legatos Exbatanis miſit.

*Explicato genere cujuſque rei* videndum eſt quæ ſint ejus generis ſive forma ſive partes ut in eas tribuatur omnis oratio.

Cur non *ducibus diis immortalibus* eidem cui cætera cum ſalute reipublicæ commiſſa ſunt hoc quoque bellum regnum committimus.

De vi quæritis quæ lex ad imperium ad majiſtatem ad ſtatum patriæ ad ſalutem omnium pertinet quam legem Q. Catulus *armata diſſentione civium reipublicæ pene extremis temporibus tulit.*

Hortenſius igitur cum admodum adoleſcens orſus eſſet in foro dicere celenter ad majores cauſas adhiberi cæptu eſt quanquam inciderat in Cottæ et Sulpitii cetatem *excellente tam Craſſo et Antonio* deinde *Phi-*

*when Craſſus and Antonius, and afterwards Philip and Julius were in the height of their reputation*, he was thought worthy to be compared with either of them in point of eloquence.

*When he was at the height of his glory*, Craſſus died, Cotta was baniſhed, our public trials were omitted by the Marſic war.

Ariſtotle informs us that *when the tyrants were expelled* from Sicily, and private property, after a long interval of ſervitude, was determined by public trials, the Sicilians, Corax and Tiſias, firſt attempted to write precepts on the art of ſpeaking.

He undertook the defence of Cotta, *when he was accuſed* by Africanus.

Do you really think then, ſaid Atticus, that Fannius was the author of that oration, for *when we were young* there were different opinions about it.

*The adverb* whilſt *may be expreſt by rendering the nominative caſe, and the verb, in the ſentence which it belongs, by the ablative abſolute, as*

They requeſted and conjured me not to diſregard their ſupplications, ſince *whilſt I was ſafe*, they ought to become ſuppliants to no one.

As *when it ſignifies* with reſpect to *may be expreſſed by making the word which follows it of the genitive caſe, governed of the leading ſubſtantive.*

*As to the ſophiſts* whom I have already mentioned, the reſemblance ought to be more accurately diſtinguiſhed, for they induſtriouſly purſue* the ſame flowers, which are uſed by the orator in the forum.

*The Engliſh adverb* not *with an imperative mood may be rendered into Latin by the imperative mood of* nolo, *making the Engliſh imperative the Latin infinitive, as*

Therefore, Cato, *cenſure not* too ſeverely theſe cuſtoms of our anceſtors, which our preſent flouriſhing condition, and the long continuance of our empire ſufficiently juſtify.

* *A glaring inſtance of mixt metaphor, for who is ever ſaid to purſue what cannot move.*

*Hippo post Julio* cum iis ipsis dicendi gloria comparabatur.

*Hoc floreſcente* Craſſus eſt mortuus Cotta pulſus judicia intermiſſa bello Marſico.

Ait Ariſtoteles cum *ablatis in Sicilia Tyrannis* res privatæ longo intervallo judiciis repeterentur artem et præcepta Siculos Coracem et Tiſiam conſcripſiſſe.

Qui pro Cotta dixit *accuſante* Africano.

Tum Atticus quid ergo eſt ne iſta Fannii nam varia opinio *pueris nobis* erat.

Rogare et orare ne illos ſupplices aſpernarer quos *me incolumi* nemini ſupplices eſſe oporteret.

*Sophiſtarum* de quibus ſupra dixi magis diſtinguenda ſimilitudo videtur qui omnes eodem volunt flores adhibet orator in cauſis perſequi.

Quare *noli* Cato majorum inſtituta quæ res ipſa publica, quæ diuturnitas imperii comprobat nimium ſevera ratione *reprehendere*.

Suffer me to remind you, my lords, that my conſulſhip is on the point of expiring, *withdraw not* then him who is to ſucceed me in vigilance and care, take not away the man to whom I wiſh to deliver over the commonwealth unviolated, that he may defend it from the mighty dangers to which it is expoſed.

*The conjunction* but *may be rendered by the prepoſition* præter.

Virtue deſires no other reward for her toils and dangers *but* praiſe and glory.

*The conjunction* as *before an infinitive mood may be rendered into Latin by the relative* qui *making the verb following the indicative mood, as*

Suffice it in few words to ſay that no man was ever yet ſo preſumptuous *as ever* ſilently *to conceive* a wiſh that the immortal gods would crown him with ſo many, and diſtinguiſhing proofs of their favour, as they have beſtowed upon Pompey.

*The conjunction* that *before a nominative caſe and a verb is rendered into Latin by turning the nominative caſe into the accuſative, and the verb into an infinitive mood, or elſe into the participle in* dus.

For a number of citizens ſuſtaining at that time great loſſes in Aſia; we know *that public credit was at a ſtand* at Rome, from a general ſtoppage of payment.

Your ſentiments upon this occaſion, Romans, ought to be, *that* within the memory of man, *no cauſe* more important in itſelf, more dangerous in its conſequences, more worthy of your attention in all its parts, *was ever undertaken* by a tribune of the commons, defended by a conſul, or brought before an aſſembly of the Roman people.

What can ſhew greater ingratitude than *that others ſhould rejoice*, while he alone remains diſconſolate, who was the cauſe of all this joy.

Vos moneo judices in exitu est jam meus consulatus *nolite* mihi subtrahere vicarium meæ diligentiæ *nolite adimere* eum cui rempublicam cupio tradere in columen ab his tantis periculis defendendam.

Nullam enim virtus aliam mercedem laborum periculorumque desiderat *præter* hanc laudis et gloriæ.

Hoc brevissime dicam neminem unquam tam impudentem fuisse *qui* a diis immortalibus tot et tantas res tacitus *auderet optare* quot et quantas dii immortales ad Pompeium detulerunt.

Nam tum cum in Asia res magnas permulti amiserunt scimus Romæ solutione impedita *fidem concidisse*.

Sic enim existimare debetis Quirites post hominum memorium *rem nullam* majorem magis periculosam magis ab omnibus vobis providendam neque a tribuno plebis susceptam neque a consule defensam ad populum Romanum esse delatam.

Quid esset ingratius quam *lætari cæteros* lugere eum propter quem cæteri lætantur.

*But this is not always done, for* that *is sometimes rendered by* ut *with a potential mood.*

This we learn from experience to be frequently the case, *that* the eminent distresses of princes by the compassion they are apt to excite, raise powerful confederacies in their favour, especially of such as are either monarchs themselves or live in subjection to monarchy, because to them the *name of royalty sounds venerable.*

*When a sentence begins with* if, *the conjunction is often left out in Latin, the nominative case made the ablative absolute, and the verb a participle to agree with it, as*

He shall have no reason to think, *if I conduct this cause* that this bench can be corrupted without great peril to many.

To engage *or* persuade *may be rendered by* ut *with a potential mood.*

And *to engage* you more readily to this, my lords, I will lay open the very secrets of my heart before you, and fully confess my passion for glory, which, though too keen perhaps, is however virtuous.

*The preposition* without *may be expressed by making the word which it governs the ablative case absolute.*

Such indeed was my conduct during the whole of my consulship, that I did nothing without the advice of the senate, *without the approbation of* the Roman people.

*The* preposition (*or rather the participle*) during *may be expressed by rendering the substantive following in the ablative case absolute.*

If it should happen, my lords, that there is any one present who is unacquainted with our laws, our judicial proceedings, and the forms of our courts, it must certainly be matter of surprise to such a person, what can render this cause of so very a heinous a nature, that it alone should be tried on the festival days, *during*

Hoc jam fere sic fieri solere accepimus *ut* regum afflictæ fortunæ facile multorum opes *alliciant* ad misericordiam maximeque eorum qui aut reges sunt aut vivunt in regno quod regale iis nomen magnum et sanctum esse videatur.

Nihil erit quod *me agente* arbitretur judicium sine magno multorum periculo posse corrumpi.

Atque *ut* id libentius *faciatis* jam me vobis judices indicabo ut de meo quodam amore gloriæ nimis acri fortasse, veruntamen honeste indicabo.

Atque ita est a me consulatus peractus ut nihil sine consilio senatus *non approbante* populo Romano egerim.

Si quis judices forte nunc adsit ignarus legum judiciorum consuetudinis nostra miretur profecto quæ sit tanta atrocita turjus causæ quod *diebus festis* ludisque publicio omnibus negotiis forensibus intermissis unum hoc judicium exeruntur.

*the celebration of the sports*, and a total suspension of business in the forum.

Nor can Ahala, Servilius, or Nasica, or the senate itself *during my consulate* be acquitted of the most enormous crime, if it be a crime to put wicked citizens to death.

*Substantives with the prepositions* with *or* by *before them may be rendered into adverbs.*

He lived in this city as long as he could have lived in it *with honour and reputation.*

There are two classes of good orators, of which the former are distinguished by the simple neatness and brevity of their language, the latter *by their copious dignity and elevation*; but although the preference must always be given to that which is great and striking, yet in speaking of real merit, whatever is most perfect of the kind is justly entitled to our commendation.

Octavius Reatinus died in his youth while he was in full practice, but he ascended the Rostra with more *assurance* than *ability*.

Thucydides describes wars and battles *with great dignity and precision*, but he can supply us with nothing which is proper for the forum.

The publicans accordingly by the advice of Lælius requested Galba to undertake it, to this he consented, but *with the greatest modesty and reluctance*, out of respect to the illustrious advocate he was going to succeed.

It was *with indignation and concern* that I saw myself reduced to that situation.

The allies and tributaries of the Roman people overwhelm'd *with anguish and affliction*, despair now of redress, and only solicit an alleviation of their calamities.

Under, *when it means commanded by, may be rendered by the participle* imperans, *which with its substantive must be made the ablative case absolute.*

*Under Lucullus* the Roman people penetrated into Pontus, impregnable till then by means of its situation, and the arms of its monarchs; *under him* too the Romans with no very considerable force, routed the numberless troops of the Armenians.

Nec enim poſſet Ahala Sercilius aut Naſica aut *me conſule* ſenatus non nefarius haberi ſi ſceleratos cives interfici nefas eſſet.

Vixit tam diu quam licuit in civitate *bene beateque* vivere.

Oratorum bonorum duo genera ſunt unum *attenuate preſſeque* alterum *ſublate* ampleque dicentem etſi id melius eſt quod ſplendidius, et magnificentius tamen in bonis omnia quæ ſumma ſunt jure laudantur.

Octavius Reatinus qui cum multas jam cauſas diceret adoleſcens eſt mortuus is tamen ad dicendum veniebat magis *audacter* quam *parate*.

Thucydides res geſtas et bella narrat *graviter ſane et probe* ſed nihil ab illo transferri poteſte ad forenſem uſum et publicum.

Itaque auctoritate Lælii Publicanos cauſam detuliſſe ad Galbam; illum autem quod ei virò ſuccedendum eſſet *verecunde* et *dubitanter* recepiſſe.

Tuli *graviter et acerbe* in eum me locum adductum.

Socii ſtipendiarique populi Romani *afflicti miſeri* jam non ſalutis ſpem ſed exilii ſolatium quærunt.

Populus enim Romanus *Lucullo imperante* Pontum et regiis quondam opibus et ipſa natura regionis vallatum populi Romani exercitus eodem duc non maxima manu innumerabiles Armeniorum copias fudit.

*The Engliſh prepoſition* without *before a participle, may be rendered in Latin by turning the participle into a verb, and prefixing a negative particle to it, as*

The provinces of Greece and beyond the Helleſpont, unable to repel the danger, look to you for aid, but *without daring*, or *thinking* it ſafe to name the particular general, becauſe you had already put another into that commiſſion.

*The prepoſition* without *may be rendered into Latin by the participle amiſſus being made the ablative caſe together with the word which it governs, as*

It regards the ſureſt and the faireſt revenues of the commonwealth *without which* we can neither ſupport peace with dignity, nor furniſh the neceſſary expences during war.

*The prepoſition* from *before a participle may be rendered by quo minus and the participle be made a verb of the potential mood, as*

If the diſpute regards the impeachment you muſt leave that to thoſe who are deterred by no crimes of their own *from lying open* the crimes another.

*When* with *comes before a participle of the præterperfect tenſe it will require that participle to be turned into an infinitive mood, as*

Verres is charged *with having*, for three years, *plundered* the province of Sicily, *rifled* the cities, *ſtript* the private houſes, and *pillaged* the temples.

FINIS.

Civitates autem omnes cuncta Asia atque Græcia vestrum auxilium expectare propter periculi magnitudinem coguntur imperatorem a vobis certum deposcere cum præsertim vos alium miseritis *neque audent* neque se id facere summo sine periculo posse *arbitrantur*.

Aguntur certissima populi Romani vectigalia et maxima *quibus amissis* et pacis ornamenta et subsidia belli requiritis.

Si de accusatione dicimus concedas oportet iis qui nullo suo peccato impediuntur *quo minus* alterius peccata demonstrare *possunt*.

Siciliam provinciam Verres per triennium *depopulatum esse* Siculorum civitates *vastasse* domos *exinanasse* fana *spoliasse* dicitur.

FINIS.

Jacob Shade Willard

1807

Jacob Shade Willard

1811

Jacob Shade Willard 1801